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DICK, KENNETH JAMES

Date of Birth — Date de naissance	Country of Birth — Lieu de naissance CANADA

Permanent Address — Résidence fixe

5896 TRENT DRIVE
PRINCE GEORGE B.C.
V2N 2E9

Title of Thesis — Titre de la thèse

A CONCEPTUALIZATION OF THE RELATIONSHIP BETWEEN INDIVIDUAL AND ORGANIZATION

University — Université

UNIVERSITY OF ALBERTA

Degree for which thesis was presented — Grade pour lequel cette thèse fut présentée

MASTER OF EDUCATION

Year this degree conferred — Année d'obtention de ce grade 1981	Name of Supervisor — Nom du directeur de thèse E. MIKLOS

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A CONCEPTUALIZATION OF THE RELATIONSHIP BETWEEN INDIVIDUAL AND ORGANIZATION

by

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A THESIS
SUBMITTED TO THE FACULTY OF GRADUATE STUDIES AND RESEARCH
IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE
OF MASTER OF EDUCATION

DEPARTMENT OF EDUCATIONAL ADMINISTRATION

EDMONTON, ALBERTA
FALL, 1981

THE UNIVERSITY OF ALBERTA

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(Signed) K.J. Dick

PERMANENT ADDRESS:

5896 Trent Drive
Prince George, British Columbia
V2N 2E9

DATED October 15 1981

THE UNIVERSITY OF ALBERTA

FACULTY OF GRADUATE STUDIES AND RESEARCH

The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research, for acceptance, a thesis entitled A CONCEPTUALIZATION OF THE RELATIONSHIP BETWEEN INDIVIDUAL AND ORGANIZATION submitted by KENNETH JAMES DICK in partial fulfilment of the requirements for the degree of Master of Education in the Department of Educational Administration.

E. Miklos
Supervisor

R.G. McIntosh

Date September 25, 1981

ABSTRACT

The problem under study was the ambiguity in the relationship between individual and organization. The relationship is important both to the administrative theorist and to the broader society because it influences all dimensions of human activity.

The study investigated the relationship between individual and organization by probing understandings of familiar administrative terms such as motivation, authority and communications. The research revealed that administrative understandings are influenced greatly by personal assumptions and attitudes. This discovery led the study to an investigation of paradigms.

A survey and analysis of the development of organizational theory reveals that the positivist paradigm has had a dominant impact on the development of administrative thinking regarding the relationship between individual and organization. A number of anomalies revealed in the survey and analysis indicated that acceptance of the positivist paradigm has contributed to the ambiguity in the relationship. The positivist paradigm is seen to be no longer suitable to the interpretation and description of the relationship between individual and organization.

A survey and analysis of alternative theoretical frameworks revealed that no appropriate organizational theory existed which was suitable. As a consequence this study investigated the contemporary context of individual and of organization, and surveyed the historical spectrum of the understandings of man's nature, in an attempt to gather data to draft an appropriate conceptualization.

A proposed conceptualization titled Inseparable Individuality was developed for the purpose of explaining, describing, and guiding research in the relationship between individual and organization. The conceptualization emphasizes the interrelatedness of all things, and directs theory toward a more complex understanding of individual and a more mature consideration of goal arrays within the organization. The conceptualization emphasizes the pragmatic realities of organizational concern while sustaining the priority of the dignity of the individual. The conceptualization describes the administration of organizations as both an art and a science, and consequently expands and clarifies the meaning of much of the administrative vocabulary.

Grounded research was done along a qualitative design to gather data by which the validity of the conceptualization might be tested. The information revealed support for the new conceptualization indicating a more concentrated focus on the influence of paradigm choice might help clarify the relationship between individual and organization. The study also implies attention be given to a possible redesign of administrative training and the development of theory which describes a hierarchical goal array useful to renewed growth and maturation of organizations.

ACKNOWLEDGEMENTS

For the friendship of classmates;
For the wisdom of teachers;
For the scholarship of my committee;
For the example of Dr. Miklos;
For the patience of my children
    Jeffrey, Jennifer, Kevin,
    Christine and Katherine;
For the love of Anne Marie;
I give thanks.

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FOREWORD

A large proportion of the substance of administrative study is concerned either directly or indirectly with the relationship between individual and organization. Indirect references to the relationship in such topics as leadership and motivation are usually developed from a base of implicit assumptions which are widely accepted without question by both scholars and practitioners. The direct examination of the topic may fall back on standard analyses of exchange relationships, mutual accommodation or conflict. Attempts to develop new conceptualizations are infrequent; for that reason alone, the perspectives developed in this thesis are noteworthy.

The development of a new conceptualization involves a prolonged process of search and exploration, of trial and rejection, of critique and revision, and finally of tentative acceptance of selected ideas. In many respects the process discourages attempting such work for the purpose of fulfilling thesis requirements. In the early stages the characteristics desired in a research proposal—a well-defined plan, identified data sources, clearly formulated methods of analyses and decision rules—are not likely to be present. To take on all of the challenges involved in such research is an act of courage; to bring it to a stage of development where it is ready for examination by other scholars is a distinct achievement.

An exhaustive treatment of the topic of individual and organization could be a lifelong project in spite of—or perhaps even because of—tools available to researchers in this technological age. The examination of thought on the nature of man and on the nature of organizations broadly defined which has evolved throughout the history of mankind is a formidable task. Without doubt those of limited commitment--and perhaps those who think too long about the challenge--are likely to settle for more manageable research topics. The researcher who does accept the challenge must be prepared to read extensively and in great depth, and yet run the risk of appearing superficial. By relying heavily on secondary sources the researcher may appear to be too casual in the application of the canons of scholarship. Because the reader may not be taken step by step through the progression of thoughts, conclusions may appear to rest on flimsy foundations. The researcher must have faith that the reader will become sufficiently involved in the subject to be able to concentrate on what is reported without becoming distracted by what has not been included.

Thesis writing fulfills numerous purposes but the focal one is that of contributing to knowledge. Of necessity the quality of the contribution will be judged on the basis of internalized and subjective standards; foremost among these is likely to be the extent to which readers are stimulated by the report. That criterion has been met--there is sufficient content in the thesis to interest a wide variety of readers. Many will find the report provocative, some may react defensively to the critiques which it presents, others may react negatively to the ideas which are developed. But whatever the initial reaction, there is a high probability that readers will continue to think about the topic.

In the prospect that it will stimulate further thought lies another potential contribution of the thesis. The analysis is not complete; more work is required to move the explorations forward, to critique conclusions, to fill gaps and to test alternatives. There is need for other researchers with the capabilities, courage and commitment of Ken Dick to extend his contribution to knowledge in the field of administration.

E. Miklos
The University of Alberta

October, 1981

CHAPTER I

PURPOSE, BACKGROUND AND SIGNIFICANCE

INTRODUCTION

This study was concerned with the relationship between an individual and an organization. Our birth, education, leisure, worship and our death are all associated in different ways with organizations. Since organizations touch the life of every human being and affect the quality of life of every human being it is, of its nature, an important relationship that was under investigation.

The familiar way in which the relationship between individual and organization is usually investigated is in terms of diffuse understandings of terms such as power, authority, leadership, motivation and communications. The descriptive vocabulary is extensive; yet, there seems to be a pervasive ambiguity in the meaning of the relationship between individual and organization. The consequence of the ambiguity is confusion, disillusionment and contradiction in the field of administration, as well as in the broader society.

Purpose and Orientation

The purpose of this study was to examine critically the nature of the individual-organizational relationship as reflected in the writings of theorists in the field of administration, the social sciences, and philosophy. The object of the study was to use the critical examination of the writings to assist in the selection or development of a conceptualization by which observations could be explained, research could be guided and some prediction could be made. It was understood that a conceptualization intended to bring clarity to the relationship between individual and organization could not contradict the essence of the relationship which in some fashion links a person to others. Further, it was deemed important that the conceptualization not become an idealization; it had to be capable of recommending development which was achievable. Finally, the suitable conceptualization would have to address the anomalies present in the relationship between individual and organization which undermine the continued acceptance of past and current theoretical frameworks.

Orientation of the Study

If a blind man, a deaf man and a healthy child were each asked to describe the same bird a distance away from them, we might expect strikingly different portraits. Similarly much of our interpretation of the world is affected by conditions within ourselves. In the pursuit of bringing clarity to the relationship between individual and organization, general orientations which contain attitudes, perspectives and methods of knowing must themselves be recognized and examined.

BACKGROUND

The set of understandings which have dominated the development and interpretation of the relationship between individual and organization for two hundred years is often called the positivist paradigm; this view is now coming under a great deal of criticism.

Consequences of Positivism

There is an urgency that the relationship between organization and individual be plumbed beyond the depths of understanding revealed by eighteenth century science. A disturbing uneasiness accompanies the acquisitive materialism which influences much of man's behavior. Some perceive that this uneasiness is being propelled into the realm of quiet desperation.

Those too numerous minorities who are the traditional victims of present modes of thinking carry an increasingly depressing burden of material poverty. Quantified systems of analysis efficiently monitor the desert like march of this indigence. There are twelve thousand who starve to death each day. While this one statistic and its shadowy implications are sobering, we are reminded that the positivist paradigm which gives credibility to the scientific method, has spawned impressive medical advances, the marvels of electronics and the increase in the harvest of food. To condemn science and the empirico-analytic assumptions as Sallach (1973, p. 131) calls them, is to fly in the face of contemporary evidence; yet there remains one terrifying turn in our evolutionary path.

Mankind is confronted now with not merely a quantitative increase in poverty but more severely a qualitative debasement of human spirit. This threat is more onerous than the first because it is nihilistic in temperament. The fruit of this brand of poverty is anomie, apathy and despair. Alienation becomes the descriptive mark of man; pessimism flourishes, hope fails.

This is not an Orwellian prediction of some possible future. It is rather a stark brave look into the mirror by the present. This hollow image is a reflection of our world as it now exists. Faure (1972) in reporting to the United Nations on the field of education commented on some aspects of this deterioration:

> The great changes of our time are imperilling the unity and the future of the species, and man's own identity as well. What is to be feared is not only the painful prospect of grievous inequalities, privations and suffering, but also that we may be heading for a veritable dichotomy within the human race, which risks being split into superior and inferior groups, into masters and slaves, supermen and submen. Among the risks resulting from this situation would be not only those of conflict and other disasters (for present day means of mass destruction might well fall into the hands of destitute and rebellious groups) but the fundamental risk of dehumanization, affecting privileged and oppressed alike. For the harm done to man's nature would harm all men. (p. xxi)

The area of safe retreat from human-sized problems is no longer a question of geography or social position. Alienation infects all continents and recognizes no borders nor societal status. It separates the individual from his earth, his work, what he consumes and what he enjoys. It divides man from his fellows and coincidentally gives meaning to the term self-estrangement. To seek escape by way of alcohol, the stupefying soap opera, or by whatever other means, is in a sense a betrayal of human dignity in favor of animalistic passivity. Man must do more than respond; he must act creatively.

Avoidance of the a-human attitude, which treats human beings as objects rather than subjects, is now unlikely if not impossible. Confrontation with this destructive force is inevitable for its seed lies in each of us. What should be our strategy in dealing with it? Clearly, there are dramatic choices to be made.

Three Alternative Tactics To Confront Positivism

To clarify alternatives it is important to recognize the common assumptions and attitudes which have precipitated the developing crisis. In the social sciences the concept of paradigm has been a useful intellectual tool in this regard (Benson, 1977, p. 3). Another author, Kuhn (1962), has described the meaning of paradigm in the following way:

> Paradigm I take to be universally recognized scientific achievements that for a time provide model problems and solutions to a community of practitioners. (p. viii)

More succinctly Kuhn (1962, p. 112) says a paradigm is "an organizing principle which can govern perception itself."

The paradigm which has dominated western thought for the last two hundred years is most often called positivist (Silverman, 1970) and occasionally empirico-analytic (Sallach, 1973) or logico-empirical (Bramwell, 1977). It is closely identified with the scientific method.

Deblois (1978) stated that positivism subscribes to four basic premises:

> a) that knowledge is inherently neutral.
> b) that for analytical purposes, social phenomena are qualitatively the same as natural phenomena.
> c) that models, exemplars, techniques developed in the natural sciences are perfectly adequate to study social phenomena.
> d) that the ultimate objective of social sciences does not differ from that of the natural sciences: it attempts to produce a system of high level, empirically grounded theoretical propositions that can generate predictive statements about social phenomena. (p. 7)

It is this positivist paradigm which is the fundamental rationale for the mechanistic and organismic tradition in administrative theory. Both models reflect a dogma of neutrality, a theme of domination and technical control. In both metaphors science is divorced from ethics, and man is viewed as a responsive object.

There are at least three positions from which we may choose to encounter the idea of man as object. The first is to remain apathetic (or more politely, to reserve judgement) and await the consequences. The immediate question which follows is, of course, can man afford the consequence of being acted upon and not acting? To remain inactive is after all to behave as object and is implicitly a defense of the status quo. This attempt at neutrality lacks integrity for life is not neutral. The two concepts are contradictory.. Admittedly participation in the struggle of human issues is fraught with danger for often errors are made, and confrontation is certainly uncomfortable. Courage would appear an essential quality for man in overcoming the dread of life which leads him to the sidelines, that is, to passivity.

The second alternative position is more vital for it embraces the ideology of man as object. Its supporters advocate mechanized definitions of birth and death. They pursue with zeal the manipulative technologies. Qualities associated with the human spirit such as kindness, faith and honesty are ignored, denied, occasionally attacked, or at best offered token recognition in bland, impotent and ill-defined policy statements. From this perspective qualities associated with the human spirit may be seen as incidentally attractive when they promote some objective and extrinsic end to man himself. This end might be pleasure, power or honor but most often it is explained in terms of cash as told by Dewey (1962).

> Anthropologically speaking, we are living in a money culture.
> Its cult and rites dominate. (p. 9)

The waste of human potential is not viewed as being bad or evil in itself but only when it interferes with the achievement of the extrinsic end. This rationale may be used to prop up a morality of convenience, utilitarianism, or relativism.

Man viewed as object is pliable; he can be shaped, molded and redesigned to fit the notions of the genetic and social engineer. Human beings are seen as quantifiably more or less valuable in their usefulness to the extrinsic end. Exploitation of minorities, the poor and the weak, is only accidentally evil when the exploitation intrudes upon the realization of the desired goal. In fact suicide, delinquency and alcoholism may be conditions which accidentally promote the extrinsic objective. The breakdown of family certainly makes children more available to those who would be society shapers, as indicated by Packard (1979):

> Some of the projects to reshape or control man are simply intriguing. Many are disturbing. Some may make your skin crawl. By the latter I mean such plans as keeping people under surveillance by locking transmitters to their bodies, creating subhumans for menial work and as a source of spare parts for human bodies, transplanting heads, creating humans with four or more parents, and by cutting into their brain. (p. 3)

Some of these prestigious universities identified with the philosophy of behavioral engineering include Harvard, Southern Illinois, University of Kansas, University of Western Michigan, University of Washington and Arizona State. There is thought of evolution in the teaching profession so the traditional mentor will in the future become an educational engineer.

Educational theory includes several representations of man as object rather than subject. These include Taylor's homo economicus, Ramos' operational man, Herzberg's instrumental man, Fleron's homo consumers. As well there is Mayo's social man, Schein's complex man. The intention here is not to be encycolpedic but to indicate that the root of educational thought does support the idea of man as object.

The third alternative for confronting the status quo is to challenge it. To swim against the flow in the tradition of creative men, rather than being carried aimlessly. Dissent has been as characteristic of Galileo and Einstein as it was of Michelangelo and Shakespeare. Science as well as art is born of man's ability to use the symbol, to reflect and to fuse. In considering the third alternative that man is a maturing being, one is not aligned against science but against those who would reduce it to the empiricist tradition.

Within the scientific community itself there have always been scientists who oppose that force as Bronowski (1972) comments:

> If as many think, science only compiles an endless dictionary of facts, then it must be as neutral (and neuter) as a machine is; it cannot bear on human values. But of course science is not a giant dictionary, any more than literature is. (p. 51)

The third option is not to depreciate the discoveries of science but rather to appreciate creativity in its plurality of expression. This attitude is not satisfied with naive prescriptions of utopian societies, neither should it be allowed to stagnate in idealistic musings of egotistical individualism.

> The new man must be capable of understanding the global consequences of individual behavior, of conceiving of priorities and shouldering his share of the joint responsibility involved in the human race. (Faure, 1974, p. xxv)

The recognition of the maturing man implies a transition in priorities for curriculum writers, classroom teachers, and the educational administrator. It is not sufficient that the student respond passively in the acquisition of neutral knowledge. The student is expected to reflect upon, to interpret and to integrate knowledge and to act creatively as his potential permits.

REASONS TO CHALLENGE POSITIVISM

In this decade the positivist paradigm with its reductionist view of man has been challenged by a growing number of authors. Some of the more prominent writers include Freire, Gutierrez and Alves from Latin America; Nyerere, Fannon and Memmi from Africa, and Marcuse, Fromm, Habermas and Schroyer from Germany. In North America criticism of positivism was described in five thematic areas as Hostrop (1973) reports:

> 1) It fails to promote further accomplishment of one of the most fundamental functions of a society, namely to provide each individual with an opportunity to contribute to the society and to be affirmed by it in return.
> 2) It fails to foster more equitable distribution of power wealth and justice.
> 3) It fails to foster socially responsible management of the development and application of technology.
> 4) It fails to provide goals which will enlist the deepest loyalties and commitments of the nation's citizens.
> 5) It fails to develop and maintain the habitability of the planet. (p. 64)

The intrinsic failures of the positivist paradigm make it unacceptable for future use. What is required now is not merely a new technology to clarify the relationship between individual and organization; what is needed is a new way of seeing. What is appearing at this critical moment in history is at least one alternative paradigm. It is dimly defined to date but has three essential elements as reported by Hostrop (1973, p. 65). These elements are a "new naturalism", a "new holism", and a "new immanentism". The naturalism must affirm that man is a part of the universe that is always in the process of becoming. The new holism asserts that no part can be defined or understood save in relation to the whole. Finally, the immanentism perceives that the whole is determined not from the outside but from within.

The Canadian International Development Agency and the Advanced Concepts Centre Department of the Environment have been recently exploring an ideal for development that parallels these criteria. The concept is called ecodevelopment by Francis (1978). He describes it as follows:

> Development cannot be reduced to economic growth, it is rather a human centred process aiming at satisfying human needs, both material and nonmaterial through self-reliance, endogeneity, harmony with the environment, and structural transformation. (p. 4)

The implied principle that man is a creative subjective being is that shared with a growing number of educators. Of particular interest is the strategy for administration which evolved in the Canadian Environment and Development Workshop as reported by Francis (1978):

> The real need for governance is to regulate and reconcile divergent and conflicting interests at two major interfaces. One interface is among individuals and the many organizations comprising a community, and the second is between the total community and the environment which sustains it. (p. 4)

Key words in this description are "regulate" and "reconcile" for they indicate that judgement as well as synthesis is involved in the administrative process. Of the two interfaces referred to above, this report is particularly concerned with that between the individual and the organization.

POSSIBLE ALTERNATIVE PARADIGM TO USE FOR STUDY

In the social sciences a phenomenological perspective is being adopted by a group known as the liberation writers. Among other assumptions they accept the view that the reality of the social world is a product of man's social consciousness. The emerging paradigm known as the liberation paradigm projects a world that is essentially constituted by values. Human beings are understood, Deblois (1979) explains as conscious agents, "who are not fully predictable historical agents" (p. 4). The vocation of man is to transcend the limits of his created world. Organizations are thought to be inventions created and recreated by individuals to attain goals of particular and specific interest. The consequence of this view is that organizations cannot be understood or interpreted from a set of apriori established laws. Historical and cultural factors which are themselves in a state of flux impinge upon individuals who interpret and give meaning to them in different ways.

The liberation paradigm is rapidly developing a catalogue of its own ideolect, an indication of its maturation. Examples of some of this particularistic language include words like conscientization, praxis, culture of silence, cultural synthesis and cultural invasion. While the liberation paradigm has much to recommend it,we are reminded by Hoebel and Frost (1976) of the Sapir-Whorf hypothesis, which states that "language and our thought grooves are inextricable interwoven, are, in a sense, one and the same" (p. 378). As the language of the liberation paradigm assumes a more powerful position in conditioning our thinking, it and the positivist paradigm it challenges should both be subject to continuing checks.

SIGNS OF CONTRADICTION IN THE LIBERATION PARADIGM

A significantly disturbing aspect of the liberation paradigm is that it seems to have delimited choice to just two alternatives. Goulet (1971) observes between "development" and "liberation" lies our choice of two opposing interpretations of historical reality and social organization:

> ... the first (Western model) values efficiency and social control above all else, the second (liberation literature) values social justice and the creation of a new man. (p. 6)

Another liberation analyst, Deblois (1978) comments:

> I have suggested that two conceptual frameworks have emerged, providing different perspectives and leading to different interpretations of the social phenomena. The problem of paradigm shift or paradigmatic integration, if teased out in the text, remains an open question. The possibility of an intertheoretic framework seems very improbable for the time being at least, and will probably remain so as long as our understanding of social processes remains fragmentary. (p. 22)

It seems paradoxical that the liberation paradigm projecting a social reality that is ever-developing would advise no other paradigmatic alternative be sought until understanding of social processes is complete. There seems, too, to be a fundamental difference in the conceptualization of administrative task in the approach being developed by the Canadian International Development Agency and the liberation writers. As was indicated earlier the ecodevelopment strategy advocates regulation and reconciliation as being governance activities.

It would be a distortion of the ecodevelopment strategy to place it in the camp of positivism simply because it is not in total agreement with liberation assumptions. What is proposed is that the liberation paradigm be analyzed closely, that its conceptual framework be evaluated from both a perspective of concern for human dignity and a perspective of what is pragmatic. This exercise will be described in the research of the conceptual context as it is found in the literature. There are a number of inherent weaknesses in the liberation paradigm already apparent that make its use in studying the relationship between individual and organization suspect. The liberation paradigm is admittedly idealistic in its aspirations, as Deblois (1976) states: "This model is definitely utopian in character" (p. 214).

The liberation model relys idealistically on high levels of trust, empathy, and commitment from all and is consequently open to wide abuse. The ideals of co-management or auto-management fail to recognize the varying talents and interests of individuals as well these ideals overemphasize the value of consensus and underemphasize the difficulties and compromises entailed. The adoption of the liberation paradigm calls for a massive restructuring of society that would be intolerable to large sections of the population. It seems to condemn in sweeping generalizations all technological discoveries available in the positivist sphere of influence. Fundamentally the view of man delineated by the liberation paradigm seems inadequate in exploring the relationship between the individual and his community. The consequence of this view is that organizational action is defined in nebulous circumlocutions or romantic idealizations.

The problem of this study was to pursue a conceptualization which begins with man as we find him grounded in materialism and to account coincidentally for the belief that he is a creative being who continues to mature. The criteria for measuring success in this endeavor will have both a materially pragmatic and an intellectual nature. Grounded evidence was sought in an effort to validate the selected conceptualization during a later stage of the study.

SIGNIFICANCE OF THE STUDY

The set of assumptions which an investigator brings with him to the analysis of the relationship between individual and organization has a great impact on his understandings of events. As a group the majority of the population in the west subscribes to a basic set of assumptions known as the positivist paradigm. There are a growing number of critics who would replace the positivist set of assumptions with another called the liberation paradigm. While the first theoretical framework tends to ignore the anomalies plaguing society, the second may be seen as an overreaction. The following fable may offer preliminary understanding of this opinion.

There once was a captain of a ship. The captain's name was Welanuf. He had sailed the seas for more years than he could remember and had finally grown weary of his duties. With determination he looked for a solution to his boredom. He could not quit the ship because his retirement was several years away; yet he could not face too many more days on the bridge tending to navigation. It had all become so tedious. One day the captain heard that an automatic pilot had been invented, and so he checked all the mariner's catalogues and eventually found the device which would give him freedom. After its arrival he promptly had it installed. Dutifully he watched the operation of the automatic pilot to see that it worked well and, eventually satisfied, he retired to his cabin. This cabin had but one window which faced the stern of the ship.

Time passed and on occasion Captain Welanuf who remained always in his cabin, heard rumors that his ship was running over smaller craft. He had been a good captain and had never harmed anyone so the rumors never bothered him except the one time when from his window he saw some red discoloration in the water and some shredded material strewn across the waves. After lengthy introspection about the appearance of the scuttle he decided it could not have been a boat as the rumors had suggested. Captain Welanuf was comfortable in his cabin and was determined he would not be drawn back to work by ugly rumors; besides, the stern view clearly showed him that where he had just been the waters were quite safe.

Captain Welanuf passed the days reminiscing with the bosun about younger years, and on those occasions when he felt ambitious the captain would lecture the bosun on new ways to tie the old knots. Things seemed very pleasant until one afternoon the cook showed up in the view of his window. The cook was distraught and was making loud and mutinous noises. It took some minutes for the captain to unravel the cook's protest but finally it became clear. The cook was terrified that the ship was heading for an iceberg and in frantic fashion he was advising everyone to jump into the water while they had time. Captain Welanuf studied the poor pitiable sailor and shook his head disapprovingly. Any fool could see they had entered northern waters which were freezing cold. Any man confused enough to jump would without doubt perish in the chilly depths.

The captain of whom the fable speaks represents administrative theorists. His ship is the organization, and his stern view window is the positivist paradigm. The cook threatening to jump off alone into the cold waters represents the solution of the liberation paradigm. The ocean is time, the course is set for disaster and the iceberg is societal decay. Someone on board this ship should do something.

This study was an attempt to find a more suitable solution to the approaching disaster than that suggested by either the positivist captain who offered escapism, or the liberationist cook who offered self-destruction. This thesis was an attempt to cut a window into the front wall of the captain's cabin so that he might see for himself what those on deck may already see so clearly. Since Captain Welanuf has the authority to change the course, one thing is certain -- it is no longer prudent to leave Welanuf alone.

This study, after showing the need for a whole new theoretical perspective, proposes a third paradigm and then tests it against the experience of practicing administrators. The new conceptualization later presented in the thesis is called Inseparable Individuality.

The first priority of this study was to examine the relationship between individual and organization with the purpose of replacing the ambiguity in the relationship with some degree of clarity. The examination of paradigm became important to this study as the choice of paradigm has an impact upon understandings. The purpose of this study was not to seek final solutions; the aim was rather to achieve breadth, balance and debate.

SPECIFIC PROBLEM STATEMENTS UNDER STUDY

The objective of this study was an analysis of the characteristics of the relationship between individual and organization. There is an ambiguity about which theoretical framework is most suitable for guiding research on this relationship, for explaining the observations made concerning the relationship and for stimulating its development further. While the theorist works at a higher level of abstraction than the practitioner, he is no less concerned with reality. This study was not an attempt to idealize what should be; instead it was intended to be more closely associated with what is.

The following specific questions were addressed in the study:

1. What fusion of philosophic thought concerning the nature of man describes, explains, and guides understanding of the complex relationship between the individual and the organization?
2. What empirical, historical and intuitive support can be found for

the proposed conceptualization which is presented as being most suitable for analyzing the relationship between individual and organization?

3. What are the implications for administrative action and training that may be derived from this analysis of the relationship?
4. Is either the dominant positivist paradigm or the challenging liberation paradigm an appropriate framework for analyzing the relationship between individual and organization?

While investigating these questions the challenge remained to continuously assess the impact of a habit of mind which a paradigm imposes on those immersed in it. The essential criterion, that a satisfactory conceptualization of the relationship under study must meet is that it defined organizations as linking men and not dividing them.

The report is presented in six chapters. With the conclusion of this first chapter the purpose, background, and significance of the study have been described. In the second chapter of this report an account of the evolution of the study design is detailed. The original design was changed as data revealed a need for the development of a new conceptualization to pursue valuable understandings of the relationship between individual and organization. The data which indicated a need for a new conceptualization is primarily a survey and analysis of organizational concepts, and it is presented for the reader in chapter three. The new conceptualization called Inseparable Individuality is outlined in contrast to the existing alternatives, the Liberation and the Positivist paradigms. This is done in chapter four. The report also presents and analyzes some grounded data gathered from active and retired administrators. This analysis is found in chapter five and it should be emphasized that the report recognized that interpretations of the world can be affected by paradigm choice. In light of this recognition the grounded data is used primarily to check for anomalies or gross contradiction between the expectations of the new conceptualization and the experience of those in the field. The final chapter of this report summarizes for the reader the conclusions and implications.

CHAPTER II

DESIGN OF THE STUDY

This study was originally planned in four stages. The first was an analysis of the problem; that is, why is there ambiguity in the knowledge concerning the relationship between individual and organization. This was to be followed by an examination of the alternative theoretical frameworks which are used to explain the relationship between individual and organization. The third stage in the original plan was the gathering of grounded research data to be used to examine the two available paradigms. Finally, the evaluation of the study including a summary of findings, implications and recommendations was planned as the fourth stage.

DEVELOPMENT OF THE DESIGN

Through development this study design had to undergo a significant structural change. It became clear as research was conducted in the second phase that neither of the existing alternative frameworks, positivism nor the liberation paradigm, were appropriate for guiding a useful understanding of the relationship between organization and individual. It was also clear from the research done that a synthesis of the two available paradigms would also be inappropriate, because the nature of paradigm is not merely one of a pendulum swing in attitude or orientation; it involves an entirely different approach to reality.

There was only one course available to bring clarity to this analysis: an entirely new paradigm had to be conceived. Hopefully, it would interpret and describe the development of the relationship between individual and organization more accurately and creatively.

A new order emerged as this additional conceptual phase had to be interjected into the design sequence. The subsequent stages had also some consequential changes in emphasis which will be described shortly. The final design of this thesis research was in five stages as outlined below:

Phase One: An analysis of the problem.

Phase Two: An examination of the alternative theoretical frameworks which are currently used to explain the relationship between individual and organization.

Phase Three: The conception of a new paradigm from which the relationship between individual and organization might be analyzed.

Phase Four: The gathering of grounded data to evaluate the proposed conceptualization.

Phase Five: The evaluation of the findings, and a summary of the implications and recommendations.

Plan of Phase One

Preliminary investigation had revealed that there was contradiction, confusion and a general ambiguity in the knowledge available relating the individual to the organization. The first activity of the study was preparation by immersion in the field of thought. It was considered fundamental to understanding of the issues that a review be conducted of historical and contemporary writings on the nature of individual and the nature of organization.

Plan of Phase Two

A survey of philosophic thought from Plato to Dewey was planned with a focus on clarifying the positions taken on the meaning of individual and his relationship to the organization. An interpretation of the meaning and nature of man was believed to have obvious and significant impact upon this relationship.

Equally important was a study of organizational theory from Machiavelli to more current contributors such as Faure, Essert and Kurland. The information gathered here was expected to provide context for understanding the development of the current relationship between individual and organization.

Revolutionary relationships between individual and organization have been promoted and described both within the culture of the West and as counter cultures. It was seen in the planning that it would be advantageous to examine the variety of thought in this area. An awareness of the criticism and creativity contained there would extend the context for evaluation of available paradigms and eventually contribute to the conception of an entirely new paradigm.

Finally, the information needed to complete the first and second phases of this study was a sampling of contemporary thought and action relevant to the relationship under study. What is happening in business, political and social arenas? These questions had to be explored to give further clarity to the contextual development of the relationship. Again, this information would assist in the evaluation of the effect of the two popular paradigms and provide still broader background to proceed with the next stage.

Plan of Phase Three

The conception of a suitable paradigm useful to the analysis of the relationship between individual and organization required a plan of sensitive interactive tactics. The creative process itself could not be scheduled and sequenced because the nature of the venture involved a method of interdependent activities, one often imbedded in the other. The study design for this phase simply identified those activities and relied on the expectation that the result would be an increased sensitivity to the opportunity to be creative. All investigation begins with some degree of curiosity and so the plan set this as a priority. Observation and dialogue were natural techniques to outline at this information gathering step. Over a period of six months the researcher was to take all opportunities to probe the experience and understanding of individuals with whom he came into contact. Throughout this period as well there was planned a study of the relevant literature and still further discussion with those familiar with that literature. It was expected that there would be periods of introspection, reflection, dissection, interpretation, debate and synthesis. Throughout the process the dialogue and revision would continue.

The major areas which would bring focus to the conceptualization were also laid out in this phase of the study design. A foundational philosophical statement was viewed as the platform on which the conceptualization would have to be built. This would be followed by a less general description of the nature of the social world as interpreted from that philosophical perspective. The two principals in the relationship, that is the individual and the organization, would have to be described. The criteria by which the relationship between these principals was to be evaluated would also have to be made clear. The design guided the creative analysis toward interchanges between individual and organization and those influencing factors such as power, motivation and authority which affect that interchange.

Finally, the plan for the new conceptualization had to state an installation tactic that was realistic to ensure the conceptualization was to be more than an intellectual exercise. The plan dictated that the conceptualization had to fulfill the criteria of a useful theory, that is, that it could guide research, explain observations, allow prediction and stimulate the development of ideas.

Plan of Phase Four

A qualitative study design was selected to gather the grounded data in the fourth phase. This choice of method was selected on the issue of purpose. The intention of this study was to extend the knowledge base of the relationship between individual and organization by pursuing first-hand understandings. The penetrating insights which are sought would be unavailable with the attempted use of questionnaires. Ideally what was desired was an approach which facilitates the opportunity to capture nuances, and to conduct member checks to verify the accuracy of responses and their interpretation.

An open-ended design was also recommended in the plan so that respondents did not have to fit complex experiences into simple categories or overlook some meaningful response, foreign to the experience of the investigator. To legitimize the effort to extend knowledge the design was to seek the minimization of constraints on both the antecedent variables and the possible outcomes.

The understandings of respondents desired in this study were often highly personal and complex. To reveal and explore such areas, an atmosphere of trust and openness must be developed with each respondent. What this researcher sought was an understanding of attitudes, perceptions, behaviors and feelings of the participating administrators regarding the relationship between individual and organization.

It is clear that a predictive design allows little opportunity to achieve the objectives. The qualitative style in contrast is well suited to these named conditions.

The technique proposed in the design was the use of in-depth interview. The interviews were to derive their impetus from a list of open-ended questions which would accompany the introductory letter sent to each of the selected respondents.

To assist with the compilation of probing open-ended questions and to assist with the practice of the interviewing technique, the cooperation of two experienced educators was planned. First, the investigator composed a list of thirty questions making an attempt to develop questions in each of the focal areas of interest. Then two pilot interviews were conducted and tape recorded. After each pilot interview the researcher reviewed the tape with the cooperating educator and discussed the relevance and possible convergence of each question. The result of this work was a list of fifteen questions presented below:

Interview Questions

1. What kinds of expectations do you hold for those you administer?
2. How do you react to an organizational maverick?
3. What is maturity in an individual and in an organization?
4. What is the most effective way to bring about change?

5. What attracted you to administration?

6. Would you describe the position you have found most rewarding in your career?

7. What are the most difficult kinds of administrative decisions?

8. What would you consider ideal training for an administrator?

9. Have you ever left a position dissatisfied?

10. What do you consider to be the most creative part of your job as an administrator?

11. What is leadership?

12. What is alienation and how to you react to it?

13. What are organizational constraints?

14. What is power?

15. How do you evaluate the health of an organization?

After each pilot interview there was discussion about the researcher's technique. Caution was expressed over timing and allowing the respondent time to pause, reflect, and even return to a question. Concern over non-verbal communication was discussed, and both cooperating respondents in the pilot interviews stated they were satisfied that the interviewer had not expressed to them a personal bias.

It was decided that of paramount concern was the degree of confidentiality which would be gauranteed to the participants. All the cooperating administrators were to be informed that their identity would remain permanently undisclosed. Careful precautions were taken. In the labeling of all data code names were used to identify each of the six individuals who agreed to participate.

One administrator from each of five levels of educational administration was selected to be participant. One was a principal of an elementary school, one was a vice principal of a high school, one was a vice president of a technical college, one was a president of a community college and one was a professor of educational administration also with practical administrative experience. These educators were all Canadians working in three different provinces. In addition to these five educators, one administrator from the business world was asked to cooperate. This respondent was the president of a major Canadian company belonging to a conglomorate of international companies. All respondents were regarded by their colleagues to be highly successful. All respondents were male.

Along with the questions which were mailed to the participants an introductory letter was sent with the cooperation of the faculty advisor.

Plan of Phase Five

All the prospective respondents who were approached agreed to participate in the study. All allowed the investigator to make a voice recording of the interview. In analyzing the data collected in this phase, the investigator transcribed each of the interviews and then closely screened both the tapes and the typed record for comment that could be converged. At this point there was no attempt to classify data according to its support or contradiction of the new conceptualization; instead the focus was on convergence.

Convergence was achieved by the use of six large wall charts with subject or thematic headings. Comment from each interview was categorized and attached under appropriate headings on these charts. As the process continued there was some movement of comment between theme areas until the researcher was satisfied that the integrity of the comment was maintained while a balance in the convergence procedure was struck.

The sampling validity was a necessary limitation to this study. Only administrators or former administrators were asked to participate, only males, and only six in number. The degree to which their comment serves as an adequate sample of the whole universe of content that might be measured is admittedly restricted.

The comment of the administrators is quoted directly in the data analysis procedure so the face validity is available for the reader to assess directly. Some judgement was applied by the researcher in assigning the comment to theme areas and this too is a limitation of the face validity of the data.

Reliability is difficult to demonstrate in a naturalistic study but this is not a particularly relevant problem as Guba (1978, p. 6) explains:

> Qualitative inquirers so often deal with the perceptions of people, each of whom has his/her own peculiar perspective and own concept of reality. There is in fact a "multiple reality," and the investigator may in any instance encounter only a particular layer of that reality, just as one encounters different layers of the onion depending on how far you peel it. Hence the concept of reliability is largely irrelevant.

Objectivity in the study was secured by exploring all sides of a question allowing for open-ended responses. The respondents themselves were not shown the conceptualization during the time the data were being gathered. This strategy was intended to reduce the possibility of acquiesence.

TIME OUTLINE FOR THE STUDY

This study and the report of it developed in five phases. In May of 1979 the identification of the problem and an analysis of it were undertaken. This initial step was considered to be the first phase. From June through October 1979 a close examination of the broad field of administrative theory was completed. This endeavor represented phase two. The conceptualization of a new relationship between individual and organization remains most difficult to place in a brief time context as this process was a fusion of experience, reflection, discussion, and scholastic research. The most concentrated period of work on the conceptualization took place between November 1979 and April 1980. The work done in this time represents phase three of the study. Phase four was the gathering of grounded data which took place from July 1979 to June 1980. The writing of the report of this research was phase five. This was a task which in varying degrees penetrated all phases of the study. The most intensive writing period was between June and August of 1980, although the writing continued into August of 1981.

CHAPTER III

SURVEY AND ANALYSIS OF ORGANIZATIONAL CONCEPTS

This survey and analysis of the literature is intended to illustrate the range, depth and debate from which the selection or creation of a new conceptualization suitable to analyzing the relationship between individual and organization draws it's beginnings. There are a myriad of settings in which one can explore the relationship between individual and organization and an attempt to describe each would make this review voluminous. The approach taken here was to study the dynamics of this intriguing relationship by gaining exposure to the development of organizational theory and the evolution of the existing relationship which it produced. Further to this, alternative forms of the individual-organizational relationship are examined and the thoughts of various revolutionaries are analyzed. To support this analysis a review of the current social forces and trends in society is included. Finally, a survey of the most relevant philosophical thought concerning the nature of man is undertaken.

ORGANIZATIONAL THEORY

Organizational theory is by nature of its essence concerned with the relationship between individual and organization. To some extent organizational theory is descriptive but its character also seems to be evolutionary and prescriptive. A survey of this field of thought is perhaps one of the most effective ways of accessing relevant information on the relationship between organization and individual.

To understand more completely the positions and directions of current theory this review begins by examining the recent development of Western man's administrative thought as it interprets and influences the interactions between individual and organization.

The European Influence

Until the time of the Reformation the center of gravity of the civilized world had been located around Italy but after the trial and imprisonment of Galileo a shift took place. By the year 1650 the Mediterranean was no longer what its name implies, the middle of the earth. Economic, scientific and philosophical creativity had found a new home in Northern Europe.

The three key administrative powers of appointment, taxation and jurisdiction which had been held by the Catholic Church were eventually circumscribed by monarchs. In England, Germany, France and Bohemia the crusades had brought the advent of relative prosperity and this combined with the introduction of printing and the growing dissatisfaction with the excesses of the church solidified into a major social movement.

International trade flourished under strong centralized governments. The economic philosophy of the day, termed mercantilism, held that the wealth of the nation consisted in its quantity of precious metals, the increased exportation of goods, and the establishment of colonies. Men had been freed from the influence of the church only to be controlled by powerful monarchs. It was not long before a new challenge to authority emerged in the economic treatise of Adam Smith.

> In his Wealth of Nations Smith called for the separation of government and economy, and described the way in which the 'invisible hand' of the market would ensure that resources flowed to the best consumption and their most efficient reward. (Dessler, 1976, p. 22)

Smith's was not the only pen used to challenge the authority of the day.

> Locke's essay 'Concerning Civil Government' was also published in this period; in it he attacked the divine right of kings and stated the principles of the English Bloodless Revolution of 1688. Justice, equality, and the rights of man became the prime movers of political action. (Dessler, 1976, p. 22-3)

In the last half of the eighteenth century utilitarian rationality combined with the industrial revolution to give rise to an expectation that the benefits of work should be shared on a piece work basis. In addition the new Protestantism supported the psychology of hard work, specialization and competition. By the end of the century the self interest of man was prevalent; the American, French, and Industrial revolutions had transformed the political and economic framework. The feudal society under the monolithic Church had given way to mercantilism under powerful monarchs, and now the factory had brought with it the theory of non-interference or laissez faire. If a new age had arrived, it had not come without its own set of problems:

> Enlarged operations, however, created many problems for the entrepreneur. First, he found (as did managers before him) that he alone could not direct and control all the activities of his organizations; and whereas the Church could resort to dogma, and the military to discipline, managers in the new factory system found themselves unable to properly monitor the work of submanagers and workers. (Dessler, 1976, p. 24)

In 1866 a man named Henry Towne delivered a paper to the American Society of Mechanical Engineers in which he outlined some contemporary ideas on management. In the audience was one engineer who was profoundly influenced by this paper. His name was Fredrick Winslow Taylor, and he took away from this presentation the conviction that the analysis of objective data collected in the work place could provide the knowledge to design the 'one best way' of organizing men and their work.

> In his two major works, Shop Management and The Principles of Scientific Management, Taylor proposed the framework for his new science of work. He suggested a system which can be summarized as consisting of four principles.
> 1. Observation and analysis through time study to set the optimal production rate. In other words, develop a science for each man's task -- a One Best Way.
> 2. Scientifically select the best man for the job and train him in the procedures he is expected to follow.
> 3. Cooperate with the man to ensure that the work is done as described. This meant establishing a differential rate system of piece work and paying the man on an incentive basis, not according to the position.
> 4. Divide the work between managers and workers so that managers are given the responsibility for planning and preparation of work, rather than the individual worker. (Dessler, 1976, p. 26)

The Taylor rationale is based upon an unstated assumption that the relationship between individual and organization should be one in which the organization is manipulative and totally dominant. First, it must be recognized that in Taylor's day task description and employee selection procedures were simplistic relative to those now available. Taylor's interpretation of man was simplistic too in that he is perceived not unlike a tool part placed in a large mechanism, requiring occasional servicing. The economic triumphs of the assembly line did much to engrave the utility of Taylor's approach on administrative theory but interestingly a century later the purely objective scientific method which he emulated was described as confining. Albert Einstein wrote in The World as I See It:

> We have forgotten what features in the world of experience caused us to frame (pre-scientific) concepts, and we have great difficulty in representing the world of experience to ourselves without the spectacles of the old-established conceptual interpretation. There is further difficulty that our language is compelled to work with words which are inseparably connected with those primitive concepts. (Bronowski, 1973, p. 255-6)

Taylor's prescriptive relationship between organization and individual is seen by this researcher as an important developmental step. While it would be irresponsible to ignore the inadequacies contained in Taylor's theory, we might applaud the contribution he made in giving impetus to the development of improved technologies for task analysis, and in improving employee recruitment and evaluation. In summary the major failings of Taylor's idea are two: the overemphasis on a single dimension of the organizational goal, that being production, and secondly the failure to grasp something of the complexity of human nature.

A contemporary of Taylor was a man named Fayol who was born and educated in France. Fayol had been general manager of a coal and steel company for thirty years and it was from this well of experience that he drew yet another proposal for the relationship between individual and organization. Fayol's principles are these:

1. Division of work. There should be specialization of labor such that different people carry out different activities.
2. Authority and responsibility. Responsibility should be commensurate with authority.
3. Discipline.
4. Unity of command. An employee should receive orders from one superior only.
5. Unity of direction. There should be one person in charge of a group of activities having the same objective.
6. Subordination of individual interest to general interest.
7. Remuneration of personnel. There should be a system of remuneration which is fair, which rewards well-directed effort, but does not produce unreasonable overpayments.

> 8. Centralization. In each situation an optimal balance exists between centralization and decentralization, and this balance is partly determined by the capabilities of the managers.
> 9. Scalar chain. There should be a scalar chain of authority and communication ranging from the highest to the lowest positions.
> 10. Order. The organization should provide both the material and social order with everything and everyone in the appointed place.
> 11. Equity. Equity in the sense of justice must extend throughout the organization.
> 12. Stability of tenure of personnel.
> 13. Initiative. There should be every opportunity to exercise initiative at all levels in the organization.
> 14. Esprit de corps. There is a need for team work and the maintenance of good interpersonal relationships. (Dessler, 1976, p. 29)

There is an important shift of emphasis germinating in Fayol's proposed relationship. The recognition for a needed balance in distribution of authority based upon individual capabilities is indicative of an inreasing awareness of individual. There is further an implied element of subjective human judgement introduced into the relationship with a new focus on justice, equity, initiative and interpersonal skills. The suggestion that basic psychological needs, such as security of tenure, be attended adds yet another strong new dimension. There remains in Fayol's prescriptions elements of the technical focus as indicated by his concern with order, specialization, communication and authority chains.

While Fayol's scheme demonstrates an improving awareness of the individual, in the final analysis the relationship between individual and organization is yet more inclined to make compromises to the individual than it is to cooperate with him. Fayol confirms that subordination of individual interest to general interest is a basic criterion for administrative judgements. Fayol's ideas are a logical next step in the development of the contribution of the individual toward that goal. Fayol's concept might be viewed as a seed for an administrative theory which would eventually attempt an integration of technology and purely human resources. However, since Fayol continued to express individual-organizational relationships as being shaped and dominated by the organization, the frame of reference from which the consequent questions would be addressed remained unchanged. How to achieve equity, justice, specialization and discipline; these were questions that would be dealt to the dominant partner in the relationship. It is not surprising that he felt the answers would be found in the structure of the organization itself.

At this point in the development of administrative theory the fundamental postulate that the organization dominates the individual brings forth the evolution of bureaucracy. Max Weber writing in 1921 adopted an ideal of a 'pure form' of organization. Briefly, he described it as follows:

> 1. a well-defined hierarchy of authority.
> 2. a division of work based on functional specialization.
> 3. a system of rules covering the rights and duties of position incumbents.
> 4. a system of procedures for dealing with the work situation.
> 5. impersonality of interpersonal relationships.
> 6. selection for employment and promotion based on technical competence. (Dessler, 1976, p. 30-1)

It is a natural development suited to the time. The understandings of human needs and potentialities are uncomplex. The technology available to aid subjective judgement of the individual's thinking environment, his human relations skills, his potential for handling varying degrees of responsibility, are most elementary. A theorist could not advise greater participation by individuals in finding means to promote fair, efficient functioning of organizations, since there was no help in evaluating the potential of the individual and little technology to aid the match of human potential with task demands. A strict prescriptive behavior imposed on each individual by the organization abused the initiative and creativity of some but it guaranteed a minimal degree of justice and equity for all. The organization was not yet ready to extend a greater trust to any single man, regardless of his ability, talent, or position. Parsons and Gouldner (1954) called attention to an implicit contradiction in Weber's conception of bureaucracy:

> ...on the one side it was administration based on expertise; while on the other it was administration based on discipline.

The notion of epieikei, that is judging according to the spirit of the law rather than the letter of the law, was an ideal beyond the sophistication of Weber's bureaucracy.

Developments In North America

In 1927 a vitally important study began at the Chicago Hawthorne plant of the Western Electric Company. The results of this study would eventually provide a new insight into establishing an improved relationship between individual and organization.

> The original Hawthorne studies were based upon a number of traditional scientific-management assumptions. In particular, the initial study was formulated to determine the relationships between the level of illumination in the workplace and efficiency of workers as measured by output but to the surprise of the researchers, their findings did not show any consistent relationships between these two factors. In fact, when the experiment was reversed and the illumination reduced, output actually continued to increase. ...The studies as a whole thus indicated that psychological and sociological factors were of major importance in determining the output and satisfaction of workers. (Dessler, 1976, p. 36)

The Hawthorne study had clearly demonstrated that individual motivation and degrees of satisfaction (attention) had direct effects on the fundamental economic goal of the organization. The seed which Fayol had planted had suddenly burst through the soil surface into full view. Theorists had now a new challenge to address. The individual had to be included as a partner, if only a junior partner, in the ventures of organizations. There was now an obvious economic reason for researching the elements of human behavior and motivation.

As yet no work had been done on extending the understanding of organizational goals beyond the levels of survival and growth. That task would have to wait for another age; there was challenge enough for the moment based upon an economic rationale. More had to be known about the mysterious individual and his impact on the organization's product. Understanding that the popularized scientific bias of interpreting phenomenon from an action-reaction reference frame was pervasive, it is not surprising that the initial attempts made in understanding the individual were made by examining his environment.

The idea of Field Theory was introduced in the late 1930's by the man termed the father of social psychology, Kurt Lewin. Basically the Field Theory holds that individual behavior is an intricate set of interactions and forces between the man and his surroundings.

> From his work, he developed a model which described the relationship between an individual and his environment. It is
>
> $$B = f(P,E)$$
>
> Lewin's model proposes that a worker's behavior (B) in a factory is a function of or is influenced significantly by the personality or personal characteristics (P) of the worker as well as the factory's environment or climate (E). (Dessler, 1976, pp. 39-40)

What Lewin's work did was confirm that individual behavior was difficult to predict because of the intrusion of the unexplained personality. He further affirmed the old idea that individual behavior was influenced, perhaps shaped, by the factory environment. No one was yet willing to concede anything more than a junior partnership to the individual in his relationship with the organization. Lewin had questioned the assumption that to understand man scientists merely had to probe the mechanics of how environment made its effective impression on behavior.

In attempting to explain individual behavior, Rensis Likert was exemplary of the trend in focusing on the environment or social structure surrounding the employee:

> Likert's thesis is that effective organizations differ markedly from ineffective ones along a number of structural dimensions. The effective organization encourages its supervisors to 'focus their primary attention on endeavoring to build effective work groups with high performance goals.' This can be contrasted with the less effective organization, which usually follows the outline of classical organization theory. (Dessler, 1976, p. 42)

A qualitative transformation in the concept of environment becomes evident in Likert's ideas. While still preoccupied with the idea of behavior being dependent on environment, that environment itself now has a social component.

If social environment was becoming a relevant factor in the research on individual behavior,the scientific preoccupation with the dominance of organization over individual naturally led to an examination of the social environment contained in the structure of the organization.

Douglas McGregor proposed an immensely popular description of the social environment in his Theory X and Theory Y.

> According to McGregor the traditional organization, with its highly specialized jobs, centralized decision-making,

> and top-down communications, was not simply a product of economic necessity but rather a reflection of certain basic assumptions about human nature. These assumptions, which McGregor somewhat arbitrarily classified as 'Theory X' held that most people are motivated not by the desire to do a good job, but simply by financial incentives; therefore, most people also must be closely supervised, controlled, and coerced into achieving organizational objectives. McGregor questioned whether this view was correct. In doing so, he naturally questioned whether such management practices as centralization and specialized division of work were appropriate for the sorts of tasks faced by many organizations today. He felt that management needed new organizations and practices and that these in turn have to be based on a revised view of the nature of man. What emerged was an alternative set of assumptions, which McGregor called 'Theory Y.' Unlike the Theory X assumption, these held that people could enjoy work and that if the conditions were favorable they would exercise substantial self-control over their performance. Implicit in these Theory Y assumptions is the belief that people are motivated by the desire to do a good job and by the opportunity to affiliate with their peers, rather than simply by financial rewards.

One possible interpretation of McGregor's analysis is that he adopted the tradition of his time in attempting to understand the individual from without. He had described man as a being who is shaped and determined primarily by factors in the environment in either a healthy or unhealthy direction. Further, his description of appropriate or preferred administrative assumptions appears to overlook the possibility that some individuals may seek and require a high degree of direction while others do not. While McGregor's hypothesis met an immediate need, its long term contribution was only to point out the futility of attempting to understand the nature of man indirectly, that is, through his environment.

In 1975 Edward L. Deci in discussing the cognitive approach to motivation outlined the underlying assumptions of the nature of man. These can be summarized in three points: (1) each individual is born with unique wide ranging individual differences, (2) decisions on alternative actions are based upon evaluation of likely outcomes and (3) individual behavior is personally meaningful as interpreted from an internal need structure. (Plenum, 1975, p. 15-17)

Argyris has been writing on this same theme since 1957. He believes, like McGregor, that individual needs are influenced in the organizational context. More importantly to the development of an improving relationship, Argyris is reported by Hoy and Miskel (1978) to propose that:

> ...neither the sociological nor the psychological position should be given undue emphasis. Argyris advocated the position that independent sociological and psychological perspectives are artificially restricted and lack the power to explain individual behavior. (p. 96)

Argyris as reported by Dessler (1976) is of the opinion that conceptualizations of individual-organizational relationships that exclude an explicit model of man invariably demonstrate internal contradictions. According to Argyris the traditionally dominant organization inhibits employees from maturing, that is, from developing their own potential.

> This maturation process involves seven changes in the personality of the individual. Specifically, as the person approaches adulthood he moves to a state of increased activity, independence, and stronger interests. Furthermore he becomes capable of behaving in a greater variety of ways and tends to have a much longer time perspective. Finally, the individual also matures from the subordinate position of child to one of an equal or superordinate position as an adult, and in addition develops an increased awareness and control over himself. (Dessler, 1976, p. 42)

If the individual was being recognized as an entity worthy of explicit study by some theorists, others considered this thrust counter-productive. Robert Dubin (1968, p. 49-50) insisted the external social setting defined the appropriate influence on individual behavior.

B.F. Skinner, the banner-bearer of mechanistic theories, continued to promote the idea of man as machine through this period. In his book, Beyond Freedom and Dignity, written in 1971, Skinner suggests human survival depends upon deciding how people must behave and then using behavioral engineering techniques to ensure their compliance.

In the last fifty years the idea of the individual having a unique nature interacting with but not determined by the organization, has made limited headway. The major influences on administrative thought have come from the behavioral systems school with its concern for the external environment input and output processes, and the human relations school which emphasizes the work group.

The majority of writers within these two schools of thought would be considered more moderate in their treatment of the individual than was Skinner. On closer analysis, however, we see that these schools while not attacking the existence of an unalterable human nature have either ignored it or assumed it was explainable in an external physical or social environment.

Mary Parker Follet considered an early theorist in the human relations school, believed one person,

> ...should not give orders to another but both should agree to take their orders from the situation. (Dessler, 1976, p. 44)

Barnard's ideas which became popular in the 1940's gave impetus to the notion of organization in interaction with its environment. His useful contributions in expanding the concepts of authority to include consideration of information flows through channels in formal and informal networks advanced the technical theories. March and Simon elaborated upon Barnard's work:

> These men chose to look at organizational behavior as different from individual behavior. They saw man as 'intendedly rational' but limited by his capacities and his knowledge. As such, men in organizations when making decisions make a limited search for alternatives and they tend to select the first satisfactory alternative that comes along. Thus, organizations do not continue to search for optimal decisions; they settle instead for 'satisficing' decisions. (Campbell, 1977-8, p. 3)

What March and Simon had failed to recognize was that their rationalization for excluding a more serious participation by individuals in their theories constrained the focus of the organizational goals still to the most basic and fundamental levels, these being survival and growth.

The contextual economic scene of the fifties was booming and there were few global indicators to suggest that organizations need mature beyond these basic goal levels. With no obvious need to pursue a more mature goal array organizational theorists concentrated their work on technical advancements. The limited understanding of man as individual was influencing the development, or misdevelopment, of world resources but these effects were cloaked in a psychology of an earth abundant with never-depleting resources.

The human relations school satisfied for the moment what theoretical interest there was in individuals. The entrenchment of social environment styled explanations of individual behavior followed in the next thirty years as is indicated by the following perspectives:

> We begin by thinking of the environment of the person as consisting very largely of formal organizations and groups. The life of the individual can thus be seen as an array of roles which he plays in the particular set of organizations and groups to which he belongs. (Kahn, Wolfe, Quinn, and Snoek, 1964, p. 11)

> Moreover, the major determinants of the behavior of each person in an organization are to be found in the behavior of other members. (Kahn, et al., 1964, p. 13)

> The formulation of the concept of administration as a social process was essentially the work of Getzels and Guba. ...The social system is conceived as involving two classes of phenomena that may be thought of as independent but, in an actual situation, are interactive. There are, first, the institutions characterized by certain roles and expectations in keeping with the goals of the system. And there are, second, the individuals with certain personalities and dispositions inhabiting the system. The social behavior found in this system may be understood as a function of the two major elements. (Campbell, 1977, p. 183-4)

> Broadly speaking two principal dimensions of administration have been identified and each has its following. One is a rationality which places emphasis upon technicality. The formal organization is accorded primacy over Man. ...The other dimension of administration has emerged as essentially antiformal. It is associated with human relations movement and emphasis is on the primacy of the individual. (Strembitsky, 1973, p. 70)

The basic formulation of the famous Getzels and Guba model is that social behavior is a function of institutional expectations, group intentions and individual needs. At last the individual is formally included in the theorists' model, yet on closer inspection we find real progress is very limited. Getzels and Guba define personality as:

> ...a dynamic organization within the individual containing need dispositions that govern idiosyncratic reactions to the environment. (Getzels & Guba, 1957, p. 441)

The human personality is presented as a reactionary product of the environment. The needs which influence these reactions are de-emphasized for the moment and theorists expand the Getzels-Guba model by adding an internal and external feedback loop. The former being influenced by the organizations incentive patterns and the reference group norms. While the external loop is shaped by culture, ethos and values. Getzels and Guba thus succeed in affirming the dynamic nature of individual-organizational relationship but they fail to divert the traditional focus away from environmentally determined explanations of individuals.

Some significant work was done by a psychologist, at this point on the nature of the individual. The psychologist was Abraham Maslow. Maslow's approach is an oblique one through a hierarchical theory of prepotent human needs. The needs levels he describes include the physiological, security, social esteem and self-actualization levels.

> Although Maslow clearly explains that individual differences affect his theory, this model frequently is interpreted too rigidly. He does maintain, however, that most people have these basic needs in the approximate order listed ... (Hoy & Miskel, 1978, p. 99)

Maslow's theory was immensely popular for a period of time but eventually its validity was challenged. Schneider and Alderfer (1973, pp. 489-505) found the hierarchy concepts were difficult to validate empirically, concluding Maslow's constructs were inadequately defined. Maslow had indicated man's needs interact with the physical and social environment but also something more. The traditional research approach which is accepted as the scientists' measure of truth could not detect or confirm Maslow's suggestions empirically. There may be a parallel in physical science where the existence of electromagnetic radiation beyond the visible spectrum might be denied if physicists insisted on using their most traditional investigative methods exclusively. This absurd possibility did not occur in physics; it did occur in the field of administration.

The next initiative had to be one which would meet the constraining criteria of positivist investigative technology. Tools such as factor analysis and replication do not easily lend themselves to the study of man's nature but Fredrick Herzberg, Bernard Mausner and Barbra Snyderman made an attempt to achieve this end. Ignoring the origin or the reasons that human needs exist, these three theorists concentrated their attention on a number of need factors as they relate to motivation. Immediately we may recognize that what the scientist has assumed is that these factors which are mostly concerned with the environment are those determining his motivation. The results of Herzberg, Mausner and Snyderman's work is called the two factor theory. This theory is described by Hoy and Miskel (1978) as follows:

> Based on these findings, the researchers posit that the presence of certain factors acts to increase the individual's job satisfaction, but the absence of these factors does not necessarily give rise to job dissatisfaction. Theoretically, an individual operates from a neutral point, that is, he possesses neither positive nor negative attitudes toward his job. The gratification of certain factors, called motivators, increases his job satisfaction beyond the neutral point but when not gratified, the motivators lead only to minimal dissatisfaction. On the other hand, when hygiene factors are not gratified, negative attitudes are created, producing job dissatisfaction. (Hoy and Miskel, 1978, p. 102-3)

The two factor theory satisfied for a period those who would explain motivation as purely a reaction to external factors. The theory has only marginally expanded our understanding of individual motivation and the relationship between organization and individual.

From a tradition of forty years of preoccupation with the systems movement, administrative theorists expect and demand that new initiatives fit an outdated empirically-oriented scientific model. The result of this attitude is evident in the outpouring of energies in this direction as evidenced by the following:

> ... The major approaches to systems thinking are the following:
> 1. General System Theory
> 2. Cybernetics
> 3. Holism
> 4. Operations Research
> 5. Systems Design
> 6. Information Theory
> 7. Systems Analysis
> 8. Systems Engineering

9. Output Analysis
10. Mathematical Programming
11. Computer Science

(Immegart & Pilecki, 1973, pp. 8-9)

Except for the holistic approach, the individual plays a very minor role in these theories and seems likely to remain submerged until economic realities depreciate to the point that pressures to include the individual at a more mature level are grave indeed. The many useful tools and technological advances made in this age have an important contribution to make toward an improved future. Systems theories become counterproductive when they are emphasized exclusively and at the expense of a better understanding of individual man.

> It is the convergence of the findings of modern social science and artistic criticism which presses the pessimistic conclusion that, as presently constituted and operated, all is not well with regard to human values in modern organizations. And yet it is the manner of operating modern organizations that is at issue and not the inevitability of dehumanization. (Carver and Sergiovanni, 1969, p. 407)

> Education moreover, is obviously and preeminently a value enterprise. Its outcomes are not properly construed as contributions to national defense or as measurable increases in the Gross National Product. Education is the process by which certain broad kinds of values -- intellectual, moral, and aesthetic -- become instrumental in the lives of individuals and society. ...The language of science and the computer are already pervasive, and the increasing 'humanization' of machines implies that the mechanical conception of a self-regulatory system guided by symbolic feedback is becoming a paradigm of human behavior. (Carver and Sergiovanni, 1969, pp. 408-9)

Christopher Hodgkinson (1978) has recently published a book, Towards A Philosophy of Administration, which calls for a dialogue between philosophers and administrators.

> In sum, let it be understood that Hodgkinson sees the administrator as a philosopher-in-action by force majeure and administration as, in large part, the clarification, declaration, and objectification of value propositions. (Blackmon, 1979, p. 4)

If Hodgkinson has correctly interpreted the administrator as a philosopher-in-action there may be strong reason for concern. It is apparent from a review of the literature that educational administrators have been preoccupied with empirically validated or technical aspects of administration exclusively:

> Basically, this approach seems to be leading to the development of a 'contingency' theory of organization with the appropriate internal states or processes of the organization contingent upon external requirements and member needs. (Dessler, 1976, p. 47)

Social evolutionary forces on the global scale are impinging upon these new yet simplistic idealizations of organization. What is emerging is a contingent value system. Judgements and decisions are, of course, related to value consciousness. Is the educational administrator prepared? James March (1974) assessed the current state of affairs:

> We are in a period of doubt about education. We are doubtful about educational institutions; we are doubtful about formal training for administration; we are doubtful about applied research in administration. (p. 42)

The doubt to which March refers is symptomatic of an imbalance. The disharmony and absence of proportion in the individual-organizational relationship has spawned the gross overemphasis on the most primary organizational goal, survival, and a neglect of more sophisticated but still vital goals such as affirmation of human dignity. The current imbalance in goal emphasis is certainly related to the popular view of man and his subservient place in organization.

> I believe that how the scholar or the practitioner thinks about the world, people, and specifically organizations makes some difference. (Campbell, 1977-78, p. 1)

> It is quite clear that understanding the phenomenon of perception will not give the administrator a set of rules by which to operate. But it will help him to understand more fully the behavior and motives of the people with whom he works. (Enns, 1966, p. 26)

Yet there are some who even at this late historic moment cling to insular idealizations of science.

> It is a hope rather than a prediction that the next doctrine of administration will be indigenous. It would rest upon 'pure' knowledge, however, would not be borrowed from philosophy, business management, behavioral science, or another field seen as related to administration. (Hack, 1971, p. 211)

The motive in advising a purely indigenous doctrine in administration independent of knowledge available in other fields must be suspect. The essence of research is the seeking of truth. The older physical sciences borrow easily from the expertise of another area. As an example, the chemist borrows spectral analysis from the physicist and uses the technique with considerable advantage.

> The Age of Controversies is upon us. What can do some good is to engage in the careful thought and in the detailed improvement of decision-making processes that the new age should not be survivalism, but constructive change. Such change is not only necessary, it is also possible. It is the course of realism to recognize the problems ahead and to prepare to solve them effectively. (Kerr, 1974, p. 354)

To this point organizations have most often understood the nature of the individual in one of two distortions. The first is a sacred cow kind of being which the administrator may appreciate but must not relate to in any intrusive way. Carl Rogers expresses this distortion quite artistically:

> I have come to think that one of the most satisfying experiences I know and also one of the most growth-promoting experiences for the other person is just fully to appreciate this individual in the same way that I appreciate a sunset. People are just as wonderful as sunsets if I can just let them be. In fact, perhaps the reason we can truly appreciate a sunset is that we cannot control it. (Lyon, 1971, p. 297)

Ivan Illich has attempted to actualize this idealization which is impressive only for its rush to surrender professional responsibilities:

> Emerging from A.S. Neil's work at Summerhill and reinforced by Abraham Maslow's notion of self-actualization, there is a body of educational theory that posits learning situations without schools, without teachers, and without curricula. Ivan Illich, the leading contemporary spokesman for this view, maintains that schools should be replaced by 'self-motivating learning,' ...The supposition is clearly Rousseauean. If children learn to speak and walk without formal schooling, why can't they learn other things that way? Interestingly, many have, although rarely the young. (London, 1976, pp. 26-7)

The second distortion of the individual is the more prevalent one although hardly more destructive. In this perspective the individual is raw material that can be shaped, manipulated, transformed, abused or even destroyed depending upon his utility. Perrow, a highly-reputed organizational theorist, is not embarrassed at using despiritualizing metaphors to make his point in this regard. According to Kelsey (1974):

> Perrow's definition is, perhaps, the broadest. For him, technology is, 'the actions that an individual performs upon an object ... in order to make some change in that object.'
> Further, his definition of 'object' or 'raw material' is also wide: People are raw materials in people-changing

> or people processing organizations; symbols are raw materials in banks, advertising organizations.' (p. 2)

Man is not similar to a sunset nor is he comparable to some industrial raw material like pulp chips. Although such simplistic perspectives infer a simplistic administrative behavior, the result is of limited value.

Balance and harmony are revealed throughout nature by serious scientific endeavors. One should logically expect that the more complex the subject, the more diversity will be evident and the greater will be the scientists challenge to seek out this order. Administration happily can boast some serious pursuit of truth exists in the field.

> Even if an attempt were made to ignore the difficult questions, it is perhaps inevitable that planning exercises would bring them to the surface. The administrator who is going to become engaged in planning might as well be prepared for questions such as the following:
> - What are schools for and what should this particular school be attempting to achieve?
> - What contributions can this school make to the better life of students and to the long-term welfare of both students and society?
> - What damage are we now doing to students and how can we eliminate the causes? (Miklos, 1973, p. 64)

> Routine decisions often can be handled quickly and effectively. Unique decisions demand more thoughtful and creative decision making. Creative thinking is of particular value in the development of viable alternatives from which a decision-maker must make a deliberate choice. (Hoy and Miskel, 1978, p. 222)

Administrative theory must seek a better balance between the individual and the organization, between control and no control. This will require the wise use of technical knowledge and not its abandonment or condemnation. The sought after balance will need something beyond technology, however, and this must be emphasized. It will require the advantage of individual wisdom and other similarly peculiar human qualities. This change in thinking may be difficult to achieve.

> When I think of the money spent on equipment, furnishings and landscaping for our schools it makes me sick that we can't afford people! (Gayfer, 1977, p. 5)

Gayfer is not alone in believing that individual oriented qualities should be an integral part of the organizational concern.

> In administrative work either abroad or within one's own country, effectiveness and self actualization grow from an ethos of friendship, trust and mutual respect. (Gue and Smith, 1977, p. 4)

This is not to imply that trust and respect should displace other essential administrative attributes but only that these highly personalized qualities need be integrated into what has been a technically oriented personality. The achievement of this integration is realized in persons and not in policies as Weber would have had us believe. Experience has shown the "fair" bureaucracy is often unjust for its impersonal relationship with people.

Melvin Seeman clarified five distinct dimensions of alienation that affect individuals who are the victims of lifestyles and relationships that are destructive first of human creativity and ultimately of organizational effectiveness.

> He identified five distinct variants or dimensions of alienation -- powerlessness, meaninglessness, normlessness, isolation and self-estrangement -- terms that have their roots firmly anchored in sociological thought and research. (Hoy and Miskel, 1978, p. 156)

Subsequent research has related alienation to bureaucratization.

Anderson (1971, p. 11) found student alienation is related to organizational structure. If structural changes accommodate a reduction in alienation this would be useful but surely we must not regress to Weber's style of thought and place our thoughts in this direction in the confines of organizational structure once again. Cross has pointed out that basic education must re-think some of its fundamental understandings regarding the organizational-individual relationship.

> School is geared to the development of a narrow range of talent consisting of approximately one twelfth of the known human abilities; it is not surprising that students whose chief talents lie among the unexploited eleven-twelfths have trouble demonstrating that they can make contributions to society. (Cross, 1974, p. 89)

A challenge to a greater level of maturity in individual-organizational relationships implies a shift in responsibility. The over-emphasis on organization, on its structure and technology, has become a habit of thought. Because of this habit there is real danger that individual or personalized human qualities may yet suffer a limited toleration in administrative theory. Individuals have a great deal to contribute to organizations in such spiritually related qualities as prudence, wisdom and justice but individuals must be given room to learn even to make mistakes. Some theorists would intrude with legislation whenever human beings were tired and found wanting.

> Too often we have defaulted in our efforts to improve family life by assuming that the family is a private domain. (Essert & Spence, 1958, p. 265)

The final insult theorists could do to their science, to mankind, would be to support this type of assault on human spirituality by a communistic styled technocracy. The individual and the family in which he is nurtured must be gauranteed the right to creative participation by allowing human beings the possibility of error, or personal failure.

Certainly this does not mean that organizational support for personal dimensions of life should be denied. The balance is maintained by continual judgements of what constitutes support and what constitutes intrusion. What mature organizations will attempt to do is to delegate responsibilities in accord with degrees of maturity demonstrated in those dimensions where individuals have potential. The balance in these decisions must be founded in a climate of recognized human dignity, respect for life, and guaranteed basic human rights.

The criteria by which organizational performance has been evaluated in the past have been exclusively related to the most elementary organizational goals of survival and growth. While such criteria continue to be useful benchmarks for organizational effectiveness, they must be made more complex as the environment in which organizations operate become more complex. Modern organizations draw resources and return services to increasingly diverse communities in expanding geographic spheres of influence. These environments in which mature organizations operate are ultimately global,and the effectiveness of organizations must ultimately be related to their global impact and not just some locally defined consequence.

> Organizational Health can be conceived of as a set of essential internal processes which permit the organization both an identity and a functional basis for identifying realistically with its environment, while coping with and adequately solving those problems confronting it. (Jackson, 1974, pp. 23-4)

Since organizations are created by human beings, are operated by human beings and serve human beings, it would be less than realistic to suppose that human potentialities and value systems do not form a vital part of the organizational equation.

> Education suffers basically from the gap between its content and the living experience of its pupils, between the systems of values that it preaches and the goals set up by society, between its ancient curricula and the modernity of science. Link education to life, associate it with concrete goals, establish a close relationship between society and economy, invent or re-discover an education system that fits its surroundings - surely this is where the solution must be sought. (Faure, Herrera, Kaddoura, Lopes, Pertovsky, Rahnema, and Ward, 1974, p. 69)

Destructive thinking eventually leads to destructive actions. This section of the literature review has attempted to show that educational administration has from its evolution ignored or misunderstood the nature of individual. This error has caused a gross imbalance in the individual-organizational relationship. The results of this imbalance are that the organizational goal structure has been severely retarded in its development and alienation has become a hallmark for an insular, insecure and misguided age.

Organizations have pressed an ideal of man as predator while the social consequences of such thinking demonstrate that all men become victims of this primitive distortion. The present thrust in education continues to place its emphasis in technological solutions. The continued pursuit of this technologically dominated versus a technologically supported social structure will by all indications divert men back in their historical development toward a communistic styled feudalism. This will be and is now evidenced by the growing commonality of alienation. It was not the intention of this report to criticize the advantages that accrue from technology but only to point out that organizations can be effective when technology supports harmoniously the ideals of human spirituality and human dignity.

THE QUALITATIVE REVOLUTION

This section of the literature review examines the contemporary challenge to the status quo in administrative thought. The intention here is to study the place of ethics in education, some alternative futures, the positions of some of the more influential "radicals."

The dominant thrust in administrative thought in the last one hundred years regarding the individual-organizational relationship has been a technological determinist argument. The goals which have been emphasized almost exclusively were survival and expansion of the organization. The positivist paradigm, which advocated a reductionist view of man, was the major influence in shaping the present form of the relationship. This paradigm holds that knowledge is inherently neutral and that ethics should be divorced from science. The positivist paradigm emphasizes technical control and is permeated by a theme of domination. Any real challenge to change the individual-organizational relationship will logically confront the assumptions of this positivist age.

Value Neutrality in Organizations

Are human beings accorded dignity in organizations? By what standard, or under what conditions might a man be recognized as having wisdom, understanding, or judgement? Does possession of material wealth influence the degree of dignity accorded human beings? What evidence is there for a spiritual dimension in man? Is the spirituality of man an irrelevant discussion in terms of the relationship between organization and individual? These are questions not typically discussed by administrative theorists yet they are questions that influence every aspect of administrative behavior.

> Adoption of the moral point of view requires school principals to recognize that many administrative decisions and practices have important but frequently hidden, normative components; they are in a real sense moral decisions -- decisions involving questions of right action and justice. (Manley-Casimir, 1975, p. 245)

> What youngsters, even adolescents, need to see is not a system grinding out decisions but a man making moral choices. How else will they learn to become men and make moral choices? (Barr, 1971, p. 122)

The domain of human spirituality is one of the most complex phenomena that can be discussed and there is a temptation to retreat in the investigations to the more easily manipulated and familiar technologies with which we have been preoccupied.

> Morality and the study of morality, is difficult: we need both more expert knowledge and research, and the firm repression of our own prejudices. Then -- only then -- can we begin to see what sorts of training, as well as other methods, are useful. For at least the 'plain man' is right about this: the matter is urgent. We have been forced, perhaps for the first time in history, by the break-down in authority and tradition to look at morality and decide how to educate our children by reason rather than custom or instinct. (Wilson, 1975, p. 89)

The claim of moral neutrality in science itself must be examined. It is possible that such an attitude is a clinging to things relatively simple and relatively familiar.

> There can be no neutrality on important questions. To eliminate judgement is to eliminate everything that is valuable. To say 'that is just another life style' or 'all opinions are equally good' is to render the issue insignificant. (Freehill, 1975, p. 129)

> 'Education' has notions such as 'improvement', 'betterment', and 'the passing on of what is worth while' built into it. That education must involve something of

> ethical value is, therefore, a matter of logical necessity. There is, however, no logical necessity about the particular values ascribed in particular societies to the variable of 'being worth while.' (Peters, 1969, p. 91)

> The whole idea of education, indeed, is based on the assumption of the insufficiency of individual life and the necessity of incorporating external values into it. (Nash, 1966, p. 138)

If Peters and Nash are correct we must assume that, our educational organizations at least, have never been neutral in the area of ethics and morality. What moral perspective have these organizations been operating from, then appears to be a legitimate question.

> The point at which Niebuhr finds the secular school most vulnerable and inadequate is its total dependence upon and reflection of a secular society whose norms are political morality and mutuality. (Samis, 1965, p. iii)

Perhaps this primitive perspective has not been limited to organizations.

> Values are an elusive influence on every part of human functioning in our society. Because of bureaucratic complexities and the myth of objective professionalism, this influence has been relatively ignored in the policy making processes at every level. (Eldridge and Meredith Ed., 1976, p. 227)

It has been in vogue for a number of years now to criticize education without reference to those responsible for its state. Durkheim has pointed out that this is fallacious thinking.

> Education is healthy when peoples themselves are in a healthy state; but it becomes corrupt with them, being unable to modify itself. (Durkheim, 1951, p. 372-3)

There is further empirical evidence that ethical standards have been erroding in business, and ~~i~~it is quite likely this tendency has infected the educational dimension of society as well. S. Brenner and E. Molander in 1976 replicated an earlier study on the state of ethics in business. The original data in 1961 had shown that three-quarters of the respondents experienced conflict between expectations as proficient managers and being ethical persons. In 1976 four-sevenths responded similarly, that is, a decrease of 19 per cent. Brenner and Molander (1976) conclude that since internal pressures have not changed then ethical standards and ethical discomfort has decreased.

Denying the argument for neutrality in administrative theory, Konnert and Graff (1976, p. 1) say the most important factor in decision making is the personal philosophy of the decision maker.

Western man often verbalizes respect for integrity and hesitates to intrude upon such personal domains as individual philosophies. This attitude at best is reminiscent of Rousseau's naive naturalism. After recognizing and affirming that moral attitudes are a vital part of the human environment, educators must distinguish between actions which constitute intrusion and action which constitute legitimate education.

> Everyone is born unique -- a uniquely combined bundle of hereditary potentialities. A good education will foster this uniqueness, for it is the source of variety, richness, innovation, creativity, and invention. (Nash, 1966, p. 147)

> That education is life is also told by Whitehead and that the individual is to be given the fullest privilege to develop completely according to his potentialities to be an efficient member of the society is now the acknowledged aim in education all the world over. (Glose, 1974, pp. 197-8)

Thus, according to Nash and Glose education is inextricably related to human potentiality. To understand human potentialities we are necessarily involved in the discussions of the nature of man. To organize and plan toward developing human potentialities we are necessarily involved in value choices. The work of Rokeach (1973) has indicated how fascinatingly complex this endeavor may become.

> Variations in personal, societal, and cultural experience will not only generate individual differences in value systems but also individual differences in their stability. Both kinds of individual differences can reasonably be expected as a result of differences in such variables as intellectual development, degree of internalization of cultural and institutional values, identification with sex roles, political identification, and religious upbringing. (p. 11)

> Terminal values are motivating because they represent the supergoals beyond immediate, biologically urgent goals. Unlike the more immediate goals, these supergoals do not seem to be periodic in nature; neither do they seem to satiate -- we seem to be forever doomed to strive for these ultimate goals without quite ever reaching them. (p. 14)

> A mere dozen and a half terminal values, for instance can be arranged in order of importance in 18 factorial ways, which comes to over 640 trillion different ways. (p. 23)

> If values were completely stable, individual and social change would be impossible. If values were completely unstable, continuity of human personality and society would be impossible. (p. 56)

Hopefully all organization in future will be concerned with an improved understanding of human potentiality. Education by its very nature should always have remained conscious of its share in the responsibility toward the individual and his development. To the degree that educators complied with popular notions of students as being raw materials and to the professional obligation to the development of individual persons, men and women in educator's positions ceased to be educators. It must be restated that technology may be useful as a supportive tool to the educator; it is the focal displacement of individual for technology which is seen as the error.

Education is not the exclusive interest of certificated teachers, university faculties of education and government education departments. Schools have a role to play in the development of children but the role is shared with other institutions. Vital contributions of the family, community, and churches will be emphasized more by those interested in education of the young than by those interested in control of the young. The importance of these institutions and agencies has been discussed by numerous writers.

> Character is formed by the interpenetration of all those multifarious, opposing influences. And yet, among this infinity of form-giving forces the educator is only one element among innumerable others, but distinct from them all by his will to take part in the stamping of character and by his consciousness that he represents in the eyes of the growing person a certain selection of what is, the selection of what is 'right' or what should be. (Burber, 1947, p. 134)

> Human potentialities, whether physical or mental, can be realized only to the extent that circumstances are favorable to their existential manifestation. For this reason, diversity within a given society is an essential component of true functionalism; the latent potentialities of human beings have a better chance to emerge when the social environment is sufficiently diversified to provide a variety of stimulating experiences, especially for the young. (Eldridge and Meridith Ed., 1976, p. 43)

> At present, many of our social ills can be traced clearly to the growing dissolution of the natural family. Should we formally institutionalize techniques that further decrease the importance of the traditional family? (Packard, 1977, p. 239)

Value neutrality in organization does not now exist. Those who argue that it does fail to recognize their own bias; those who argue that it should fail to understand the nature of man and the nobility of the profession of educator.

The Revolutionary Thinkers

Around the world today there are an increasing number of revolutionary writers who express forceful opinion on the direction in which the relationship between individual and organization should move. The mounting flow of social pressures is erroding the long used mask of moral neutrality in defending the present form of the individual-organizational relationship. Some revolutionary thinkers now herald without apology an age of people shaping or more encouragingly some others demand a recognition of human spirituality. What follows in this section of the literature review is an outline of the alternative viewpoints and a sampling of thought from the most current and prominent of these writers.

> When Kenneth B. Clark gave his presidential address to the American Psychological Association in 1971 he called for research on how, chemically, to control the behavior of powerful political leaders. ... 'I really was surprised at the number of my colleagues who still held firmly to a concept of man as having an untouchable spirit, an area of his being that should not be discussed in terms of scientific control. ...That disappointed me.' (Packard, 1977, p. 52)

Clark's opinion is illustrative of the futuristic ideal of the positivist alternative, which projects the inevitability of a technologically-dominated as opposed to rationally-directed world.

> You may very appropriately want to ask me how we are going to resolve the ever-acceleratingly dangerous impasse of world-opposed politicians and ideological dogmas. I answer, it will be resolved by the computer. Man has ever-increasing

> confidence in the computer; witness his unconcerned landings as air-transport passengers coming in for a landing in the combined invisibility of fog and night. While no politician or political system can ever afford to yield understandably and enthusiastically to their adversaries and opposers, all politicians can and will yield enthusiastically to the computers safe flight-controlling capabilities in bringing all of humanity in for a happy landing. (Fuller, 1969, pp. 132-3)

Obviously Fuller too supports the positivist alternative and, indeed, the majority of administrative writers as was shown earlier have great allegiance with this position. One might ask what need there is to go beyond this idea of the 'old truth.' John Kenneth Galbraith (1969) has some thoughts relevant to this point:

> As just noted, economic and social behavior are complex and mentally tiring. Therefore we adhere, as though to a raft, to those ideas which represent our understanding. This is a prime manifestation of vested interest. For a vested interest in understanding is more preciously guarded than any other treasure. It is why men react, not infrequently with something akin to religious passion, to the defense of what they have so laboriously learned. Familiarity may breed contempt in some areas of human behavior, but in the field of social ideas it is the touchstone of acceptability. (p. 34)

Recognizing that the popular defense of the positivist position roots its motives in the vested interest of the outdated mind we should no longer allow the science of administration to be so constrained by positivist parochialism. Happily the first cracks in this psychological edifice are showing up. The advocacy of a scientific discipline that adheres to the pursuit of truth rather than a particular vested interest is a note sounded now on rare occasions.

> If man is created in the likeness of God, he is created as the bearer of infinite qualities. In idolatry man bows down and submits to the projection of one partial quality in himself. (Josephson and Josephson Ed., 1975, p. 57)

The integrity of the scientist transcends technology and demands he become involved in something much richer.

> The act of fusion is the creative act. All science is the search for unity in hidden likenesses. (Bronowski, 1965, p. 13)

Science of course involves perception before conception and the reader might inquire how much progress have administrative theorists made in assessing the effects of conventional thought? The following comment is indicative of a growing awareness in the field.

> There is a crisis in the field of organizational science. (Susman and Evered, 1978, p. 582)

> Because ethical issues need illumination in organizational life, though not in the natural world, requirements for inquiry should differ markedly in the two realms. (Culbertson, 1979, p. 3)

Beyond educational administration similar kinds of observations are being made:

> Present methods of calculating Canadian well-being (e.g., G.N.P.) distort the reality of our circumstances as they often count environmental degradation and resource depletion, along with higher incidence of crime and illness, as positive gains. New accounting systems and project appraisal techniques are required to place these items in better perspective. (Francis, 1978, p. 11)

After gathering such perceptive observations an awareness for an improved conceptualization emerges. There are a limited number of directions for a conceptualization of the relationship between individual and organization. This study identifies five possible approaches.

The first of these, is the dominant one in which the technically advanced, morally neutral organization acts on man shaping his culture and his individual and collective nature.

A second possibility is that the social world including the organization is created by conscious, creative agents making critical choices. Rather than the organization shaping man's nature here the converse logic exists. This option is obviously rooted in a conflicting set of assumptions to those of the positivist. This alternative paradigm called the liberation paradigm will be discussed later in this section of the literature review.

The third alternative in the individual-organizational relationship is one in which the development of individuals and the development of organizations are mutually exclusive. This approach would question the need for organization at all and is strongly reflective of the anarchist viewpoint.

A fourth approach to individual-organizational relationship is one which assumes an interdependence between the nature of man and the nature of organization. The individual-organizational relationship is in a state of flux. This dynamic relationship is sympathetic with existentialist philosophies but is yet only a modification of the positivist view that man's nature lacks constancy; that is, that which makes him a man is determined environmentally or subjectively.

The fifth interpretation of individual-organizational relationship is that the nature of organization and the culture of man are interdependent but the nature of man, that is that which makes him man is constant. This final view is not yet evident in administrative theory and will be discussed in the new conceptualization presented in the next chapter of this report. The support for this conceptualization is drawn from interdisciplinary sources and limited field research.

The five alternative interpretations outlined here may assist the reader in evaluating the opinion of the notable writers who follow.

The second alternative based on a set of assumptions often called the liberation paradigm describes man as a conscious creative being, a being of praxis, expressive of the ideal that man is creator of his world. When a man accepts himself as creator he comes to understand that the world can also be something other than his own creation. He then involves himself in a struggle to transcend imposed limits. Freedom is realized in this emancipatory struggle. One of the main representatives of this concept is Paulo Freire.

Paulo Freire, born in 1921 in Recife, Brazil was a labor union lawyer and an author and educator in Brazil in 1964 when he was imprisoned by military government. After seventy days he was released and exiled. He is described as a Christian Marxist, whose philosophy of education focuses on an awakening of consciousness involving an accurate awareness of one's place in nature, time and society.

> Freedom is acquired by conquest, not by gift. It must be pursued constantly and responsibly. Freedom is not an ideal located outside of man; nor is it an idea which becomes myth. It is rather the indispensable condition for the quest for human completion. (Freire, 1974b, p. 31)

> To affirm that men are persons and as persons should be free, and yet to do nothing tangible to make this affirmation a reality, is a farce. (Freire, 1974b, p. 35)

> No oppressive order could permit the oppressed to begin to question: why? (Freire, 1974b, p. 74)

> Finally, true dialogue cannot exist unless the dialoguers engage in critical thinking -- thinking which discerns an indivisible solidarity between the world and men and admits of no dichotomy between them -- thinking which perceives reality as process, as transformation, rather than as a

> static entity -- thinking which does not separate itself from action, but constantly immerses itself in temporality without fear of the risks involved. ...For the naive thinker, the important thing is accommodation to this normalized 'today'. For the critic, the important thing is the continuing transformation of reality, in behalf of the continuing humanization of men. (Freire, 1974b, p. 81)

> The elites are anxious to maintain the status quo by allowing only superficial transformations designed to prevent any real change in their power of prescription. (Freire, 1972, p. 66)

> The condition of the human being is to be in constant relationship to the world. In this relationship subjectivity, which takes its form in objectivity, combines with the latter to form a dialectical unity from which emerges knowledge closely linked with action. (Freire, 1974a, p. 146)

> Integration with one's context, as distinguished from adaptation, is a distinctively human activity. Integration results from the capacity to adapt oneself to reality plus the critical capacity to make choices and to transform that reality. (Freire, 1976, p. 4)

There are some attractive ideas in this liberation approach to the relationship between individual and organization in that man is made conscious of the dynamics of social reality; he is charged with responsibility for the construction of that reality, and he is reminded that he has the strength of a creative mind.

The failings of this alternative, however, are of paramount importance. Man finds freedom to actualize his potential in struggling against some order of oppressive conditions. Man is portrayed as a being of the revolution. He never simply is but rather finds identity in being opposed to or in struggling against some existing order. Man turns forever in a continual struggle for freedom. Further, the technology and process of the existing order are seen as suspect and an entirely new social order is required.

> As to the methods of inquiry, the alternative view raises the question of appropriateness of the natural science method to the study of social phenomena. Some suggest that two different methods of inquiry should be used: a method of scientific explanation (Erklarung) in the case of natural phenomena, -- a method of intuitive understanding (Versthen) in the case of social phenomena. (Deblois, 1978, p. 21)
>
> Applied science, particularly educational research, will look strongly in the direction of new potentialities suggested by the newly appreciated powers of belief, imagination, and suggestion. To conscious choice and subconscious choice (repression, projection, sublimation, etc.) will be added what might be termed 'supraconscious choice.' (Hostrop, 1973, pp. 67-8)

It is disturbing that the liberation paradigm uses language associated with images of freedom while it directs men toward an eternal struggle with their neighbors. It is a paradigm which elevates revolution to the level of creativity, and in effect alienates one man from another.

If adopted by a person with a strong will and a genius of mind this paradigm might be used to replace one kind of tyranny with another. Although some distance removed from the Liberation writers one influential advocate of man as a being of the revolution, Tsetung, achieved total power and authority over nearly one-third of the human race. The writings of Tsetung provide an illustration of the point.

> No political party can possibly lead a great revolutionary movement to victory unless it possesses revolutionary theory and a knowledge of history and has a profound grasp of the practical movement. (Tsetung, 1972, p. 61)
>
> Every Communist must grasp the truth, 'Political power grows out of the barrel of a gun'. (Tsetung, 1972, p. 61)
>
> We must affirm the discipline of the Party namely;
> (1) the individual is subordinate to the organization;
> (2) the minority is subordinate to the majority;
> (3) the lower level is subordinate to the higher level; and
> (4) the entire membership is subordinate to the central Committee.

> Whoever violates these articles of discipline disrupts Party unity. (Tsetung, 1972, p. 255)

If not a more severe, a more honest attack on the community of men is proposed by those supporting the third alternative. A solid representative of this viewpoint is Ivan Illich, born in Vienna 1926, who advocates 'deschooling'.

> Schools have lost their unquestioned claim to educational legitimacy. Most of their critics still demand a painful and radical reform of the school, but a quickly expanding minority will not stand for anything short of the prohibition of compulsory attendance and the disqualification of academic certificates. (Illich, 1971, p. 1)

> The hidden curriculum of school requires -- whether by law or by fact -- that a citizen accumulate a minimum quantum of school years in order to obtain his civil rights. (Illich, 1973, p. 8)

Sympathy for this anarchical viewpoint is elicited by concentrating on all things that are abusive in existing social networks. There is a call not to reconstruct but rather to destroy. The very idea of organization is portrayed as being confining to man's nature. Since only the negative aspects of organized community are emphasized, the conceptualization appears to be biased.

The fourth alternative to improving the relationship between individual and organization is the one here termed the contingency approach. The nature of organization and the nature of man are in a state of flux. Accommodation based upon varying conditions of strength and power must be made. Prescriptions for this style of relationship are necessarily vague and broad. There is an atmosphere of political morality prevalent. While man is constrained by social circumstances he accommodates. When external forces allow an opportunity for expression, man transforms himself into a powerful actor. For this reason the supporters of this approach may present man in vastly different even conflicting modes depending upon the climate, social and physical, in which the individual operates.

Paul Goodman, born 1911 in New York, described as a rational pacifist, might be described as representing the fourth alternative.

> Whatever the deliberate intention, schooling today serves mainly for policing and for taking up the slack in youth unemployment. It is not surprising that the young are finally rebelling against it, especially since they cannot identify with the goals of so much social engineering -- for instance, that 86 per cent of the federal budget is for military purposes. (Goodman, 1973, p. 38)

> The chief occupation of educators should be to see to it that the activities of society provide incidental education, rather than exploitation or neglect. (Goodman, 1970, p. 25)

The accommodation is evident in Goodman's advice. A more recent support for this kind of thinking is offered by Nelson.

> We need to understand something of the interpenetration of human consciousness and environment; of the double-fitting process by means of which we shape our world and, in turn are shaped by it. (Nelson, 1976, p. 1)

A fifth alternative is one which states man's nature is determined and constant; it is only his culture which is in a state of flux with the organization. A conceptualization developed in this study with the purpose of improving the relationship between individual and organization is called inseparable individuality. Here the nature of man, that is, that which makes him man is held to be constant. Individual potentialities may vary greatly as does the maturity evidenced in actualizing these potentialities. Inseparable individuality holds that man as individual can become all that he is capable of only in community with others. The most potent and most meaningful expression of individual potential is achieved, with, for and through others. Individuality is held to be actualized not in the sameness of political comradeship but in the multiplicity of form which accepts differences, in fact, which delights in variety. It is not comradeship; it is brotherhood with an understanding of shared being not shared politics. Inseparable individuality holds that one individual is brought to completion through others.

Social organization which facilitates this possibility is a tool which consequently can affect the opportunity for this expression. The organization does not create potential; it can merely facilitate or frustrate its actualization. The dignity of man is paramount in this paradigm. Man's freedom is to choose a lifestyle which is harmonious with his own nature or one which is contradictory to it. The choices in this regard do not alter man's nature, the choices affect the actualization of defined potential. Such choices of course influence the equilibrium, peace and happiness of that personality since they determine the conformity of being with potential.

> In the industrial society, the official, conscious values are those of the religious and humanistic tradition: individuality, love, compassion, hope, etc. But these values have become ideologies for most people and are not effective in motivating human behavior. The unconscious values which are generated in the social system of the bureaucratic, industrial society, those of property, consumption, social position, fun, excitement, etc. This discrepancy between conscious and ineffective and unconscious and effective values creates havoc within the personality. (Fromm, 1968, p. 91)

> It is the paradox of human existence that man must simultaneously seek for closeness and for independence; for oneness with others and at the same time for the preservation of his uniqueness and particularity. (Fromm, 1967, p. 103)

> And of all those variants of Progressive education's results, out of that spectacle of human self-degradation there rises a grim, factual, unanswerable proof of the place of reason in man's nature and existence, as a silent warning to all comprachicos and their allies: You can destroy man's minds, but you will not find a substitute -- you can condition men to irrationality, but you cannot make them bear it -- you can deprive men of reason, but you cannot make them live with what is left. (Rand, 1971, p. 152)

The fifth alternative as explained by inseparable individuality is full of hope for whatever the state of personal or social conditions the unique potentialities exist. All individuals are understood to have gifts of self to share with other men. Tragedy and waste is seen in potential that is unused. Hope is seen in that it may yet be used. The dignity of all as men, is beyond inquiry. The old, the weak, the unborn, those who obviously need material support, are understood to have a part to play in completing others as well as themselves. The nature of man is fixed from his creation and suggestions that some men are less human than others or that some become qualitatively more valuable as human beings than others is totally reprehensible.

The impressed and unalterable nature of man cannot be confined by a subjective understanding of that nature. This alternative view asserts that truth is distinct from knowledge.

Inseparable individuality holds that human potentialities are interrelated although they may differ in form and in the degree to which they have been actualized. A violent act is one which suppresses potentiality; a creative act is one which facilitates the expression, the maturing of a potentiality. The technology, the structure of organization is judged to be effective as it facilitates the expression of persons. The cultural circumstances may influence the choice of what is the most effective technology for facilitating such growth. Neither the cultural circumstance nor the technology influences the fact that the potential exists. Crucial to self development is an attitude of caring for and an understanding that you yourself are cared for by others.

> Love is something you and I must have. We must have it because our spirit feeds upon it. We must have it because without it we become weak and faint. Without love our self-esteem weakens. Without it courage fails. Without love we can no longer look out confidently at the world. Instead we turn inwardly and begin to feed upon our own personalities and little by little we destroy ourselves. (George, 1974, p. 40)

There may be a need for much social experiment in assessing what organizational methods that effectively achieve or at least pursue the aims of inseparable individuality are appropriate. Cultural factors, economic factors, and historic and geographic factors may result in widely varying approaches.

> Perhaps a multiplicity of institutional forms will be required, including new kinds of collaborative arrangements between educational institutions and industrial commercial organizations. (Hostrop, 1973, p. 70)

> I do not agree with the big way of doing things. To us what matters is an individual. To get to love the person we must come in close contact with him. If we wait till we get the numbers, then we will be lost in the numbers. And we will never be able to show that love and respect of the person. (Muggeridge, 1971, p. 118)

> There must be an efficient and democratic system of local government, so that our people make their own decisions on the things which affect them directly and so they are able to recognize their own control over community decisions and their responsibility for carrying them out. (Nyerere, 1968, p. 182)

> Optimal centralization would be the degree of centralization which is necessary for effective large scale organization and planning; optimal participation which does not make centralized management impossible yet, permits the participants the optimum of responsible participation. (Fromm, 1968, p. 107)

Understanding that man organizes for purposes beyond survival or even material security that he organizes to facilitate the expression of his own individuality, creates a leap forward in the goal array for organizations and for their very reason to exist. Understanding that man is not a raw material, as positivists advance, and he does not subjectively define truth in the universe as liberationists advance, will also have huge implications for the relationship under discussion.

THE CONTEMPORARY CONTEXTUAL SCENE

A conceptualization that interprets and prescribes attitudes and actions between individual and organization should logically be attempted only after the reference frame of the scientific process is clarified. In this literature review there has been an examination of the history of organization and the evolution of administrative theory. The relationship between organization and individual through this evolution was examined. Alternatives for modifying, reconstructing, or replacing the dominant positivist form of that relationship were examined. Two domains of influential data remain yet to be examined: one is the contemporary contextual scene, and the other is the history and evolution of our understanding of individuality.

In this section of the literature review an attempt is made to sample some of the contemporary opinion in art, science, education and politics. The purpose in doing this is to gain some indication of what strategies would be most appropriate for introducing a new conceptualization.

Among others, Hoebel and Frost have commented on the difficulty of selecting an appropriate strategy:

> We have been discussing the acceptability and rejection of innovations in terms of their compatibility to preexisting cultural standards (ideal norms). Usually, however, this is not a clear and simple matter. Every innovation begins with the act of somebody. Who that somebody is and how he or she manages the strategy of introducing the new idea in relation to existing patterns can make a great difference -- as can, of course, the temper of the times. (Hoebel and Frost, 1976, p. 46)

It is certainly a challenging task to select from the massive amounts of material available those pieces which are indicative of the temper of the times. In presenting this section of the literature review this researcher holds that beneath the seeming disarray of popular and current opinion there runs a limited and manageable number of themes. This belief is supported by the opinion of some notable social scientists:

> Institutions, relationships, arts, and technologies vary throughout the world in manifestly observable forms, but underlying them are the existential postulates that orient a people's particular slant on life and the ways in which they organize their culture. (Hoegel and Frost, 1976, p. 324)

One of the important interpretive tools for analyzing contemporary opinion is language.

> Edward Sapir (1884 - 1939) was one of the first to perceive, in a real sense 'language and our thought-grooves are inextricably interwoven, are in a sense, one and the same.' (Hoebel and Frost, 1976, p. 378)

> The central idea of the Sapir-Whorf hypothesis is that language functions, not simply as a device for reporting experience, but also, and more significantly, as a way of defining experience for its speakers. (Samovar and Porter, 1976, p. 51)

Applying the Sapir-Whorf hypothesis it is apparent that in these times there is some confusion about the meaning of terms such as teacher, teaching, education and schooling. The confusion is evident not only in the behaviors of those who perform the role of teacher but also in the views of those who shape or react to educational policies.

> A former high school teacher was sentenced Monday to two years less a day for counselling a student to steal. In an operation 16 months ago, Patrick Begoray, 27, then a science teacher at Eastglen Composite High School coerced a student into shoplifting by promising him passing grades. (Edmonton Journal, May 8, 1979, p. B1)

> University professors shouldn't date their students, says Eric McKee, the University of Toronto's ombudsman, in response to a survey conducted by the student council. Of 150 questionnaires completed in the survey 135 were filled out by women and 15 by men. Sixteen responses detailed demands the women students said had been made for sex. The survey indicated some professors had demanded sexual favors by threatening female students with poor marks. At least two students said they submitted to intercourse for fear they would fail if they didn't. (Edmonton Journal, May 8, 1979, p. A6)

> 'Schooling isn't only reading, writing and arithmetic, it's enabling young people to cope with life when they leave school,' said Mr. Clark, a father of school-aged children, who was a physical education teacher and the last Socred education minister. It is a 'government fallacy' education can be divorced from schooling, he said, attacking the government's goals of basic education which stipulate social and ethical values are an education goal, but not a schooling goal. (Edmonton Journal, May 5th, 1979, p. B5)

The reported moral misbehavior of a limited number of persons involved in education is perhaps not as serious as a stated government goal to separate social and ethical goals from schooling. Michael Fullan, chairman of the Department of Sociology at the Ontario Institute for Studies in Education predicts:

> The 1980s will see a struggle between an emphasis on program quality and an ambivalency toward education arising from low morale within education and limited economic opportunity. Improvements in program quality through the more effective use of teaching resources offers the main opportunity to restore confidence in the educational system in the 1980s. (Prince George Citizen, December 10, 1979, p. 12)

It is interesting to note that Fullan identifies a morale problem and recommends a program solution. It would not be fitting to ignore the student in such a survey of opinion regarding the state of education.

> A high school student shocked educators meeting here Tuesday with a summation of where he will be in 10 years. 'I will be either dead, very greedy or bitter,' the Grade 12 student said in a film special prepared for the three-day-Tri-University conference on education. ...A University of Alberta professor in community development, Dr. Eyford said that today's society is changing so rapidly that people -- especially students -- are confused, bewildered and numb from the whole experience.' (Edmonton Journal, May 2, 1979, p. B7)

To be certain that this atmosphere is not limited to Western Canada one has only to point out the scandal in American college sports in the late part of 1979.

> Bob Knight, the Indiana coach who is as scrupulously honest as he is temperamental, outlines the danger in stark terms. 'It begins as early as the high-school all-star games,' he

> says, 'One promoter offers the kids canvas bags, so a rival game's promoter offers a bag plus a blazer. Maybe someone finally gives a bag with a $100 bill in it. By the time a kid gets to college, he may figure that it's natural to accept plane tickets or a car from an alumnus. Once he does that, what's the difference if somebody gives him a few hundred to wear a certain brand of shoe? Then when some gambler offers him a few thousand, do you try to teach him that morality starts at that limit? (Newsweek, Dec. 24, 1979, p. 77)

Opinion indicates a current absence of moral concern in education. Taken alone the validity of such remarks would be suspect but placed in a social framework of increasing alcoholism, divorce rates and increasing suicide such comment merits closer inspection.

> From 1968 to 1976 divorces jumped an average 8 percent a year. In 1977, they increased only 1 percent, the smallest annual increase since 1962. Final 1978 figures will not be available until early next year, but the National Center for Health Statistics estimates an increase for that year of only about 3 percent. (Psychology Today, December, 1979, p. 27)

After eight years of huge jumps in the divorce rate we note that an increase of only 3 percent is considered minimal. While this trend may be at last considered an optimistic note it is not paralleled by a similar trend in suicides.

> The 1976 Task Force on Suicide in Alberta revealed a sharp increase in the number of suicides in the province with more than 16 out of every 100,000 persons having committed suicide in 1976. ...Solomon said society's changing moral view of suicide may be a factor in the increased rates. 'It's my hunch that the restrictions on suicide are being lifted rather than the stresses being any greater. It's getting to be less and less an unacceptable thing to do.' (Edmonton Journal, May 2, 1979, p. A3) (Solomon is a provincial sociologist with mental health services.)

Other opinions gathered from a wider social context including art, religion and politics follows:

> H. R. Rookmaaker, an art history professor in Amsterdam, in documenting the main art trends from the Renaissance to the twentieth century, says, 'Modern art in its more consistent forms puts a question mark against all values and principles.' (Lindsey, 1972, p. 92)

> India's Mother Teresa, 69, had come to accept the 1979 Nobel Peace Prize for her saintly efforts to help the sick and destitute of Calcutta. A lifelong crusader against birth control and abortion, the Roman Catholic nun called 'the war against unborn children' the greatest destroyer of peace. She also reflected on the haves, and have-nots. 'Poverty in the Western world, where people are isolated, not wanted, not loved, is terrible,' she said. 'The hunger of these people is far greater than the hunger in the poor world, which can be relieved by a few handfuls of rice.' (Newsweek, Dec. 24, p. 47)

It is striking that one so familiar with the horrors of material poverty expresses such deep concern for those suffering from a spiritual poverty.

> During the past two years a group of scientists and students have worked at MIT in a systematic effort to understand the causes and the future consequences of growth in the world's population and material output, two factors that will have a dominant influence on the global society within which our students will live. Their conclusions were presented in a non-technical summary, The Limits to Growth.
> (1) If the present growth trends in world population, industrialization, pollution, food production and resource depletion continue unchanged, the limits to growth on this planet will be reached sometime within the next one hundred years. The most probable result will be rather sudden and uncontrolled decline in both population and industrial activity.
> (2) It is possible to alter these growth trends and to establish a condition of ecological and economic stability that is sustainable far into the future. The state of global equilibrium could be designed so that the basic material needs of each person on earth are satisfied and each person has an equal opportunity to realize his individual human potential.
> (3) If the world's people decide to strive for this second outcome rather than the first, the sooner they begin working to attain it, the greater will be their chances of success. (Vermilye, Ed., 1973, pp. 112-113)

A significant recommendation in this MIT study is that not only the whole be given consideration but that the individual is of prime concern as well. There is reason to be cautious of collective movement that would have us trade one form of poverty for another.

> Today host upon host of men have everywhere sunk into the slavery of collectives, and each collective is the supreme authority for its own slavery, there is no longer, superior to the collectives, the universal sovereignty in idea, faith or spirit. ... Men who have so lost themselves to the collective Moloch cannot be rescued from it by any reference however eloquent, to the absolute whose kingdom the Moloch has usurped. ...In order to enter into a personal relationship with the absolute, it is first necessary to be a person again... (Barber, 1961, p. 243)

There should be no doubt of the single-mindedness of those who would herd men into collectives. Means are understood by these groups to be justified by their ends. The following news item illustrates the point.

> For the next half-hour the terrorists -- members of the far left 'Front Line' group, which has killed five people in Turin this year -- held the school's 200 students and teachers captive. They forced them to crouch on the floor as they sifted through ID cards, then singled out five students and five instructors -- four from the Fiat auto company and one from Olivetti. 'You represent the present and future managers of multinationals,' they were told. With their hands tied behind their backs, the 10 were herded into the corridor and lined up against the wall. The terrorists fired bullets into their legs and fled. (Macleans, Dec. 24, 1979, p. 30)

There may be many explanations of this kind of action but it certainly reflects a divisive philosophy.

> The possible lesson for modern countries is clear. We seem to be suffering from breakdowns in affectional bonds -- reflected in everything from rates of divorce to sexual crimes, alcoholism, and drug abuse ... Culture is the handmaiden of our neurobiology, and without a proper environment for physical affection, a peaceful, harmonious society may not be possible. (Psychology Today, December, 1979, p. 124)

Modern lifestyles have precipitated a deterioration in moral concern with a subsequent effect in the welfare of all. It is time perhaps to examine some of the more traditional wisdom of the past to find where the errors were made and how they might be corrected.

> 'Do not let yourself be seduced by the temptation to think that man can fully find himself by denying God, erasing prayer from his life and remaining only a worker, deluding himself that what he produces can on its own fill the needs of the human heart.' (John Paul II, Edmonton Journal, June 7, 1979, p. B8)

In researching the contemporary contextual section of this review the writer was impressed with discussions which indicated that there are many aspects of poverty beyond the usual material poverty we are faced with.

Wars around the globe are some indication of the fact that things are very wrong. The time for a new conceptualization between individual and organization is overdue. The scale of human tragedy near and far should not be tolerated any longer in so far as it is the product of a changeable paradigm.

> Hodgkinson suggest that it may be useful and accurate to describe organizations as morally primitive value environments; that is, he stated, '...organizations tend to be governed by value imperatives which would correspond, in the individual, to the lower levels of Maslow's or Herzberg's hierarchy.' (Blackmon, 1979, p. 3)

Administrative theory might now mature beyond the primitive value environments in which it has lingered.

THE NATURE OF THE INDIVIDUAL

The study of human nature is among the oldest of all the sciences; it is coincidentally among the most complex. The validity of any theory in this area must be tested in the laboratory of life. Since our subject is man, it is inconceivable that we should attempt the manipulation or control of variables as is done in the physical sciences. This section of the review begins by examining those ideas and theories which have been regarded as being most influential in shaping man's conception of the nature of individual. Among those periods surveyed here are the ancient Chinese, the ancient Greeks, the Christian philosophers, the Western European Reformists, the Renaissance philosophers and the modern day subjectivists.

The measure of truth in considering a philosophical conception was understood here to be found in the effects evidenced in human lives. After considering the many interpretations of the nature of man, this thesis will attempt to select and fuse those ideas which seem most appropriate toward the purpose of advancing the quality of the relationship between individual and organization. This endeavor admits to many limitations and would not presume to attempt some encompassing statement on the nature of man. The subject is too complex for anything of the sort.

It may be surprising to some to see a philosophical review in an administrative thesis. The following opinion offered by Berkson is relevant to this point:

> Nevertheless, the ultimate object of all philosophy is to bring meaning into things; in the last analysis, 'this meaning is not a matter of knowledge, but of volition and faith.' In Plato's idea of the good, in Augustine's 'faith precedes reason,' in Hegel's world-process growing in rationality, in Comte's positivism -- indeed, underlying the materialistic philosophy of Marx -- there is an aspira-

> tion for a better form of life. 'So everywhere a man's ideal of the future is the fixed point from which his interpretation of history proceeds.' It determines the most significant points of the past, and through these points the curve is plotted which describes the course of history. (Berkson, 1968, p. 330)

The Ancient Chinese

Some of the earliest and still influential philosophies of man originated in China. There are three major schools of thought coming from this area as expounded by Confucius, Chuang Tzu and Mo Tzu.

Confucius (551-479 B.C.) lived during the Chou Dynasty, that is, during a period when China was ideologically under the authority of one king but politically broken into many small city states. The diminutive size of these city states is probably a contributing factor in the early Chinese concept of the state as being a large family.

> For Confucius, the problem of the personality occupies the central position in his meditations on the world. He considers that man has an infinite capacity for perfecting himself; through the continual and profound assimilation of ancient traditions, permeated with moral and cultural values, he may become a model of the domestic virtues, a personality in which moral nobility and a high level of culture are harmoniously blended. The Confucian school of thought uses the term chun-tzu to distinguish this ideal character; it was to become the principle ideal in Chinese civilization. To further inculcate the principles of humanity and justice in life, the chun-tzu should engage in state employment, though this need not entail the blind execution of orders. (Rubin, 1976, p. 115)

Confucius' idea of a high level of culture blended with moral nobility grew from the Chinese concept of the state as being a large family. The idea of an infinite capacity in man to perfect himself is attractive in that it points to the possibility of combining the wisdom of the past with the technology of the day in re-establishing a moral social order.

The Taoist philosophy of Chuang Tzu seems at first an impoverished contrast to the Confucian thought. Chuang Tzu expounds a philosophy which is more mystical, shunning social organization. Chuang Tzu (369-286 B.C.) considered the father of Taoism, held political activity in contempt. He believed the uniqueness of each individual is so valuable that it is unthinkable to sacrifice it to an social interest.

> Man has acquired value solely as a biological individuality, identifiable with nature and thus rising above society which, consequently, has no right to demand any sacrifices from him. (Rubin, 1976, p. 116)

> Whichever way the wind blows,
> Whichever way the world goes,
> Is perfectly all right with me!
> (Anonymous Taoist)

Any human interference in the existing harmony the Taoist understands to be harmful. He therefore opposes institutions, moral laws and government. The Taoist gains knowledge in a trance-like state rather than in the documents of antiquity. There is a vision of all opposites blending, all contrasts harmonizing in the One which is the Tao. The Tao is useful to the proposed conceptualization not for its promptings to abandon organization but to recognize a natural unity in the universe, a completeness in the contrast and variety of creation. Chuang Tzu's perspective seems to ignore the physical reality of mortal existence and prompts questions about the wisdom of seeking to live out a totally spiritual existence. Human beings are, after all, operative in a material reality as well.

It is not certain when Mo Tzu lived but Chinese scholars have fixed approximate dates (479-381 B.C.) for his life. His philosophy has been compared to eighteenth century utilitarianism. Mo Tzu measured human actions by their satisfaction of elementary needs of the largest number.

> The watchword of the Mo Tzu school is 'man - the instrument.' Hence, the sole important aspect of man's personality is the one that allows him to be manipulated; in other words, man's desire for pleasure and dread of suffering should be directed, through a system of rewards and punishments, toward ensuring unquestioning obedience to a ruler's commands. (Sullivan, 1977, p. 116)

Mo Tzu extended the Confucian idea of love and compassion for family to that of the family of all men. In this regard Mo Tzu has some similarity with Christian philosophy to be discussed later. It should also be noted that Mo Tzu established two political axioms which resemble some more modern Marxist ideas. The first of these was the common weal -- the greatest benefit to the greatest number -- and the second was, the common accord -- the policy producing the greatest benefit must be acceded to by all. Mo Tzu ceases to be useful to any new construction when he advises the supreme authority of the collective. Modern communism has proved to be fertile ground for the nurturing of despots and human alienation.

The Ancient Greeks

The understanding of man's nature is philosophy while prescriptions for his behavior is morality. The two areas of study are related and both were given great attention by the ancient Greeks. Among the many Greek philosophers three stand out for their influence on Western thought: Socrates, Plato and Aristotle.

In the year 399 B.C. Socrates was executed for impropriety; something of his logic is recorded by his student Plato in the Gorgias. In the following extract Socrates debates with three men Gorgias, Polus and Callicles, concerning what is the good which man should pursue:

> Gorgias himself is the upholder of the view that rhetoric, as the art of persuasion, is the means to man's supreme good. For the supreme good is freedom. ... and by freedom is meant the freedom to have one's own way in everything. In order to have one's own way in the city state, one must be able to sway one's fellow citizens. Socrates introduces a distinction between the kind of persuasion which produces knowledge in the man who is persuaded and the kind that does not. In the first case persuasion consists in offering reasons for holding a belief; and if the belief is accepted, an account can be given to back it up in terms of those reasons; in a second case persuasion consists in subjecting the audience to a psychological pressure which produces an ungrounded conviction. (MacIntyre, 1978, pp. 26-7)

This distinction is important for it leads to the question of moral neutrality in the means to an end logic. The next sophist Polus holds the position that power is to be desired because with it a man can do whatever he wants.

> Here Socrates' point is that where a man does one thing for the sake of another, if he is intellectually mistaken as to the character of the connection between what he does and that for the sake of which he does it, he may in fact be defeating his own ends. The despot who inflicts injury and death upon others may be doing what appears to him to minister to his own good, but he is mistaken. For, says Socrates, it is worse for a man to inflict wrong than to suffer it. (MacIntyre, 1978, p. 28)

The final interlocutor, Callicles, holds that the supreme good is enough power to satisfy all desires.

> Socrates argues that the man of boundless desires is like a leaky sieve, never filled, never satisfied; therefore, to have great and violent desires is to make certain that you will not get what you want. (MacIntyre, 1978, p. 30)

This debate involving Socrates was used to instruct,and so it may still be used today. Socrates points out the element of self deception in acting on the motive of power. He points out that the victims of tyranny include those who wield power. Finally he instructs us in the futility of greed. How great must be the appeal of power, how attractive material wealth that man retains after twenty-four hundred years a zealous commitment to these goals. Socrates's instruction should cause the researcher to ponder the power of ego and the importance of instruction in developing personality.

Socrates' most famous student Plato came from a wealthy aristocratic family. He held some bitterness towards the democracy which executed Socrates and which he felt was responsible for the defeat of Athens. Plato's prescriptions for society are authoritarian and oppressive. He was an admirer of Sparta, and this is reflected in his philosophy.

> Plato finds his criteria in the knowledge of the Forms. But knowledge of the Forms is accessible only to a few, and only to those few who have either enjoyed the educational disciplines of the as yet nonexistent ideal state or are among the very rare natures which are both philosophically capable and inclined and also not corrupted by the social environment. It follows not only that only these few will be able to perform the task of justifying justice but also that only to them will the justification be intelligible and convincing. Thus the social order which the Platonic concept of justice enjoins could only be accepted by the majority of mankind as a result of the use of nonrational persuasion (or force). (MacIntyre, 1978, p. 49)

In his Utopia Plato describes more precisely how his philosophy could be actualized.

> At certain festivals, brides and bridegrooms, in such numbers as are required to keep the population constant, will be brought together, by lot, as they will be taught to believe; but in fact the rulers of the city will manipulate the lots on eugenic principles. (Russel, 1965, pp. 111-112)

Plato's ideas are useful in that they point out the need for instruction in developing wisdom and for the existence of variety (Plato might have preferred a hierarchy) of human potentialities. He implies that ends justify means, a position associated with the great evils of Nazism in this twentieth century. The Platonic philosophy of men and controlling supermen might find favor with some positivist oriented educators but its use in an improved conceptualization of the individual-organizational relationship is minimal.

The last Greek philosopher considered in this review is Aristotle, born 384 B.C.. On writing about the good in his Ethics Aristotle opinions that the good must fulfill two crucial properties. These are that it be chosen for its own sake, and that it be self-sufficient. He explains the point this way:

> For when he proceeds to his definition of the good, he depends only on the view that rational behavior is the characteristic exercise of human beings, in the light of which any characteristically human good has to be defined. The good of man is defined as the activity of the soul in accordance with virtue, or if there are a number of human excellences or virtues, in accordance with the best and most perfect of them. (MacIntyre, 1978, p. 63)

> For Aristotle the soul is form to the body's matter. (MacIntyre, p. 64)

> We therefore exhibit rationality in two kinds of activity: in thinking, where reasoning is what constitutes the activity itself; and in such activities other than thinking where we may succeed or fail in obeying the precepts of reason. The excellences of the former Aristotle calls the intellectual virtues; of the latter, the moral virtues. Examples of the former are wisdom, intelligence, and prudence; of the latter, liberality and temperance. Intellectual virtue is the consequence usually of explicit instruction; moral, of habit. (MacIntyre, p. 64)

> It is this matter of virtue as involving choice that makes it clear that virtue cannot be either an emotion or a capacity. We are not called good or bad, we are not praised or blamed, by reason of our emotions or capacities. It is rather what we choose to do with them that entitles us to be called virtuous or vicious. Virtuous choice is choice in accordance with a mean. (MacIntyre, p. 65)

Aristotle's ideas on the criteria by which the actions of men should be judged represents an important advancement. Actions are judged good when they are in accord with virtue not appetite. Virtue is achieved through instruction of the intellect and development of the will with the habit of good actions. While the capacity to choose to act is present in all human beings, the achievement of choosing wisely is acquired.

If Aristotle is correct in his assessment of human nature there are direct implications for the relationship between individual and organization. The responsibility accorded to individuals should not only reflect natural capacities but acquired maturities.

> For Aristotle is in no sense maintaining that men always act rationally, but the standards by which men judge their own actions are those of reason. (MacIntyre, p. 73)

Following Aristotle, philosophy in Greece was dominated by a detachment of the individual from the morality of social life. Stoicism which advocated a passionless absence of desire and disregard of pleasure and pain elevated apathy and is so far removed from what is required today it shall not be included here. Likewise the self indulging Epicurean teachings of other Greeks seem to have been proven shallow in this modern age.

Christianity

Christianity is a way of life which embodies a fellowship of men worshiping the One God revealed in the person of Jesus of Nazareth. Jesus lived for about thirty years in Palestine and was crucified by the Romans between AD 29 and 33. Christians believe in the testimony of many witnesses that Jesus of Nazareth rose from the dead, and so claim to worship a living God.

> For when the fullness of time arrived the Word was made flesh and dwelt among us in the fullness of grace and truth. (John 1:14)

Paradoxically Christians believe that Jesus is the son of God and yet that he is a man. The portrait of Jesus of the Gospels suffering temptation shows him to be a man perfectly; his overcoming temptation shows him to be the perfect man. This religion has had a great impact on the development and history of Western society and has evolved a philosophy of man and social behavior which is relevant to this study.

The two early and dominant philosophers of Christianity were Augustine and Aquinas. Both men were prolific writers; their works and direct comment on their work are voluminous. As with the Chinese and Greek philosophers a limited comment can be made here on their work.

The Augustianian universe is one which was created purposefully and harmoniously.

> The same thing, then, when applied in one way, is destructive, but when applied suitably is most beneficial. For who can find words to tell its uses throughout the whole world? We must not listen, then, to those who praise the light of fire but find fault with its heat, judging it not by its nature, but by their convenience or discomfort. (Bourke, 1974, p. 101)

Augustine speaks of the importance of both man's body and his spiritual nature.

> In much the same context, he defined the human soul as 'a rational substance designed to rule the body' (Magnitude of the Soul, 13, 22) Later, more mature writings (such as The Trinity) will put more stress on the unity of man as a whole... (Bourke, 1974, p. 67)

> Augustine describes the functions of man's soul in terms of memory, understanding, and will... (Bourke, 1974, p. 68)

> If, again, the body is man, it must be admitted that the soul is the chief good of man. But clearly, when we treat of morals - when we inquire what manner of life must be held in order to obtain happiness - it is not the body to which the precepts are addressed, it is not bodily discipline which we discuss. In short, the observance of good customs belongs to that part of us which inquires and learns, which are the prerogatives of the soul; so, when we speak of attaining to virtue the question does not regard the body. But it follows, as it does, that the body which is ruled over by a soul possessed of virtue is ruled both better and more honorably, and is in its greatest perfection in consequence of the perfection of the soul which rightfully governs it, that which gives perfection to the soul will be man's chief good, though we call the body man. (Bourke, 1974, p. 156)

In discussing mistakes made by men that show themselves evil in their consequence Augustine states the following opinion.

> ... the idea that evil is a hole or gap in nature in order, or in goodness. Like any hole, it is there and one can fall into it and hurt oneself - but there is no stuff that holes are made of, nor are there evil natures. (Bourke, p. 45)

Augustine's discussion points out that, that by which man seeks to gain happiness must be complementary to his nature. If he pursues something inferior to himself and gains it he can only become inferior. Augustine's ideas are useful for their explanations of men's failings and that which perfects man. The distinguishing between an objective good and a subjective good is also instructive.

Thomas Aquinas, the second great Christian philosopher, insisted always in basing his discussions on information directly attributed to the physical senses.

> Neo-Platonists view the mind as entirely lit from within. St. Thomas insisted it is lit by five windows, the senses. (Chesterton, 1947, p. 129)

Aquinas looks out on his fellow men and the universe in which they dwell and makes first his perceptive and insightful observations. He finds variety, impermanence, beauty and contradiction but his genius fuses the seeming disarray into an intelligent perceptible order.

> This aspect of Aquinas's metaphysics, namely the presentation of a world combining permanence and change, can be called perhaps the construction of the world. (Copleston, 1977, p. 109)

> At the same time we all think and speak of things both as capable of undergoing change and as actually undergoing change. We ourselves change within certain limits, while retaining our identities. (Copleston, 1977, p. 108)

In his search for meaning and order Aquinas displays the same faith as the modern scientist in his belief that there is a permeation of mind in the universe. This sentiment is expressed both by Aquinas and Einstein:

> I cannot believe that God plays dice with the Cosmos. (Einstein, A. Observer, 'Sayings of the Week', April 5, 1954)

> If the world were in no way intelligible, science would not be possible, except as a purely mental and unverifiable construct. (Copleston, 1977, p. 109)

When Aquinas speaks of those identifying or characterizing qualities which make a man that which he is, the philosopher uses the idea of form.

> But the form is the principle of source of the characteristic qualities, activity and behavior of a substance, and it is known to the extent in which it is manifested in these qualities and activities. (Copleston, 1977, p. 91)

It is interesting to note that while the form exists and gives a rational structure to created being it is only known to the extent that it is manifested.

> For the theory of forms presents us with a world which is not simply and solely a Heraclitean flux but a world shot through, as it were, with intelligibility. (Copleston, 1977, p. 92)

For Aquinas all things have characteristic form including man.

> That is to say, the universal idea of 'human being' is the idea of a substance composed of matter and rational soul, which for Aquinas is the form in the case of man; it is not the idea of the soul alone. It is, however, the form which determines a substance to be a substance of a particular kind, to fall, that is to say, into a particular class. And so it is the similarity of form in members of a species which is the objective foundation of the universal specific concept. (Copleston, 1977, p. 95)

There may be a temptation to interpret Aquinas as describing a static conception of man in saying that his form is imposed. Aquinas points out, however, that man is a noble creature for being a partner in creation. Unlike the Taoist, Aquinas presents us with a man responsible for bringing the potential of his being as is defined by his form into act.

> A thing cannot be reduced from potentiality to act except under the influence of an agent already in act. (Copleston, 1977, p. 121)

> Thus Aquinas did not deny or belittle a 'dynamic conception of the universe. On the contrary, he saw in all things a natural tendency to realize or develop their several potentialities, and he regarded this tendency as something good. ...'The end (that is, purpose) of potentiality is act' (S.T., Ia, IIae, 55, I). 'Each thing is perfect in so far as it is in act, for potentiality without act is imperfect.' (S.T., Ia, IIae, 3, 2). (Copleston, 1977, p. 98)

The idea that something which can exist and does not exist is described in terms of potentiality and act. If Aquinas is correct, the recognition of potential becomes a very important aspect of human activity. This activity is complicated by the problem of confusing an apparent good with the objective good.

> We have to distinguish between the objectively good and the 'apparently good'. The former is in the context that which perfects man considered as a totality, as a human person. The good which is good merely 'apparently' is that which answers to some particular craving or desire in man but which does not perfect his nature considered as a totality. (Copleston, 1977, p. 190)

On speaking of natural inclinations toward particular kinds of behavior, Aquinas distinguished sensual appetite (sensuality) from intellectual appetite (the will).

> This sensitive appetite is found, of course, in man. But in man there is also a rational or intellectual appetite, by which he desires a good consciously apprehended by the reason and which is called 'will.' According to Aquinas these two, the sensitive appetite and the will, are distinct powers. (Copleston, 1977, p. 186)

Both Aquinas and Augustine refer to the will as being a fundamentally important part of man's nature. If modern organizations and organizational theory are preoccupied with the sensual appetites of man, they have reduced the conception of man considerably and encouraged a confusion between the apparent and the objective good.

Aquinas emphasizes both the individual and communal aspects of man's nature.

> It is clear, that the essence of man is signified by the two terms 'man' and 'humanity', but in different ways, as we have said. The term 'man' expresses it as a whole, because it does not prescind from the designation of matter but contains it implicitly... But the term humanity signifies the essence of man as a part. (Aquinas, 1968, p. 44)

His discussions and theories may prove yet to be a most enlightening asset to administrative theorists.

The Reformation

Throughout the middle ages a struggle for power both spiritual and temporal was fueled by a growing climate of nationalism across Europe. An effort by the General Councils of the fifteenth century to reform the Catholic church failed and with increasing financial exactations of the papal curia, and the obvious decadence of the clergy, pressures combined to fracture the Christian Church. The right of private judgement supported by the invention of printing heralded the age of protest.

> Almost from the very beginning, there was a division among Protestants as to the power of the state in religious matters. Luther was willing, wherever the prince was Protestant, to recognize him as head of the Church in his own country.... But those Protestants who took seriously the individualistic aspects of the Reformation were as unwilling to submit to the King as to the Pope. (Russell, 1965, pp. 523-4)

Two of the outstanding reformists, Luther and Calvin, exemplify the diversity of opinion of the position of authority in the social structure.

> Although Luther had medieval Catholic predecessors on many individual points of doctrine, he was and boasted that he was unsurpassed in his upholding of the absolute rights of secular authority. (MacIntyre, 1978, p. 122)

> But although Calvin's theocracy makes clergy sovereign over princes, it sanctions the autonomy of secular activity at every level where morals and religious practice do not directly conflict with such activity. (MacIntyre, 1978, p. 123)

The transformation from a theologically and socially directed life-style to one which was punctuated with personal choice was given a sound philosophical base by Kierkegaard (1813 - 1855) who is considered by some to be the founder of existentialism.

> No one may pride himself at being more than an individual, and no one despondently think that he is not an individual, perhaps because here in earth's busyness he had not as much as a name, but was named after a number. (Kierkegaard, 1956, pp. 185-6)

> Do you now live so that you are conscious of yourself as an individual; that in each of your relations in which you come into touch with the outside world, you are related to yourself as an individual? (Kierkegaard, p. 187)

The freeing of man from authority brought the ecstasy of the Renaissance and eventually political revolution but the burden of Kierkegaard's individuality is the isolation man must bear when he affirms that he is alone.

> Thus Protestantism, in its attack against the power, dogma, and the ritual of the universal church, helped to free man for worldly activities; and as Max Weber showed, provided moral support for rising capitalism. Great works resulted. But since Protestantism made man face God alone, without the community of the medieval church, and stressed the fundamental evil and powerlessness of man, a great price was paid for that freedom. That price, as Erich Fromm has so brilliantly described

> it in Escape From Freedom, was a new and terrible isolation which was accentuated by capitalism. (Josephson and Josephson, 1975, p. 39)

Between 1962 and 1965 the Second Vatican Council was called by the Catholic Church and again some profound changes were advised in the relationship between individual and organization.

The Second Vatican Council

Because of its willingness to confront the issues of the day and its impact on Christian thought, the Second Vatican Council and its descriptions of man are relevant here. Most of its recommendations are a direct challenge to modern social trends. First, the importance of the family is affirmed.

> The family is a kind of school of deeper humanity. (Abbott, S. Ed., 1966, p. 257)

A discussion of personhood and the complexities of individuality was undertaken at this Council.

> It is a fact bearing on the very person of man that he can come to an authentic and full humanity only through culture, that is, through the cultivation of natural goods and values. Wherever human life is involved, therefore, nature and culture are quite intimately connected. (p. 259)

> For by his innermost nature man is a social being, and unless he relates himself to others he can neither live nor develop his potential. (p. 211)

> The intellectual nature of the human person is perfected by wisdom and needs to be. For wisdom gently attracts the mind of man to a quest and a love for what is true and good. Steeped in wisdom, man passes through visible realities to those which are unseen. (p. 213)

This discussion provides new insight in its suggestion that there is both a communitarian character in man's nature and a degree of participation in life itself to be gained or lost through choice. These choices are it seems as critical to the materially wealthy as to the materially poor.

> But human freedom is often crippled when a man falls into extreme poverty, just as it withers when he indulges in too many of life's comforts and imprisons himself in a kind of splendid isolation. (p. 229)

The Council holds the same caution of the dangerous habit of over emphasis in a single aspect of the many dimensions of man's life.

> ... it remains each man's duty to preserve a view of the whole human person, a view in which the values of intellect, will, conscience, and fraternity are pre-eminent. (p. 267)

Man described by the Council is portrayed as involved in a venture that calls for a maturing of attitudes first at a personal then at an interpersonal level.

> No better way exists for attaining a truly human political life than by fostering an inner sense of justice, benevolence, and service for the common good, and by strengthening basic beliefs about the true nature of the political community, and about the proper exercise and limits of public authority. (p. 283)

> In the socio-economic realm, too, the dignity and total vocation of the human person must be honored and advanced along with the welfare of society as a whole. For man is the source, the center, and the purpose of all socio-economic life. (p. 271)

There is a pervading sense of historical evolution in this document that at times demands a maturing of our conceptualizations. Numerous re-forms are needed to achieve peace. Primary among these is a shift in attitude that recognizes peace is more than the absence of war, that it is the enterprise of justice. The urgency in this call for man to "grow up" is stated succinctly as follows:

> Our era needs such wisdom more than bygone ages if the discoveries made by man are to be further humanized. For the future of the world stands in peril unless wiser men are forthcoming. It should also be pointed out that many nations, poorer in economic goods, are quite rich in wisdom and can offer noteworthy advantages to others. (p. 213)

One of the salient features of this Christian document concerning the nature of man is an interdependency. It is obvious to all that with increasing sophistication of technology this interdependence of men is increasing too. The caution in the Christian description of man is to remain cognizant of the fact that dialogue reaches perfection not in technology but in interpersonal relationships.

The Renaissance and Modern Eras

In the last five hundred years a number of secular philosophers have further influenced the elusive conceptualization of man. These have been outstanding in their effect if not in their originality. They are also useful to this review in gaining a historical perspective of the alternatives that have been in and out of style.

From Machiavelli (1467 - 1527) we are given the importance of political tactics and freedom of action in achieving a perceived good. The famous Florentine's opinion is outlined in The Prince:

> The Prince is very explicit in repudiating received morality where the conduct of rulers is concerned. A ruler will perish if he is always good; he must be as cunning as a fox and as fierce as a lion. (Russell, 1965, p. 507)

Francis Bacon (1561 - 1621) the founder of the modern inductive method offered some thought relevant to man's nature in his discussion of habits of mind.

> One of the most famous parts of Bacon's philosophy is his enumeration of what he calls 'idols', by which he means bad habits of mind that cause people to fall into error. Of these he enumerates five kinds. 'Idols of the tribe' are those that are inherent in human nature; he mentions in particular the habit of expecting more order in natural phenomena than is actually to be found. 'Idols of the cave' are personal prejudices, characteristic of the particular investigator. 'Idols of the market-place' are those that have to do with the tyranny of words and the difficulty of escaping from their influence over our minds. 'Idols of the theatre' are those that have to do with received systems of thought. ... Lastly there are 'idols of the schools,' which consist in thinking that some blind rule (such as syllogism) can take the place of judgement in investigation. (Russell, 1965, pp. 543-4)

Bacon's advice went unheeded in the utilitarian eighteenth century which embraced a simplistic interpretation of Hutcheson's assertion "that nation is best which procures the greatest happiness for the greatest numbers, and the worst which in like manner occasions misery" (MacIntyre, 1978, p. 163).

The Christian description of man evolving through a maturation of will and intellect suffered an aberrant modification under the pen of Montesquieu, 1689 -1755..

> Men are governed by many factors: climate, religion, law, the precepts of government, the examples of the past, customs, manners; and from the combination of such influences there arises a general spirit. (MacIntyre, 1978, p. 178)

> The types of society enumerated by Montesquieu are three: despotic, monarchical, and republican. Each type has its own kind of health and its own characteristic ailments. Each is marked by a dominant ethos: despotisms by fear, monarchies by honor, republics by virtue. (MacIntyre, 1978, p. 179)

There is a subtle difference in terms but starkly contrasting differences in effect between man who through instruction and work develops his intellect and a man whose character is shaped or dominated by his environment. The first idea makes the individual responsible for his being; the second description makes the environment responsible. If Montesquieu had taken from man a defined nature for which he was responsible, if there were in fact no such charge or outline for life as human potentiality, then the nature of man was pliable. The subjectivist with some degree of intelligence was not likely to leave his own shaping to the environment, he would take it bravely upon himself.

Kant, 1724 - 1804, regarded by many as the greatest of modern philosophers represents this attitude which would so neatly compliment the human engineers of the late twentieth century.

> Act only according to a maxim by which you can at the same time will that it shall become a general law. Or: Act as if the maxim of your action were to become through your will a general natural law. (Russell, 1965, p. 711)

Kant's ideas would be brought to fruition by Nietzshe, 1844 - 1900, who understanding the subjectivity of man would create an order of heros who endure and inflict pain so magnificently their strength defines them as supermen.

> He believes in Spartan discipline and the capacity to endure as well as inflict pain for important ends. He admires strength of will above all things. He is a passionate individualist, a believer in the hero. The misery of a whole nation, he says is of less importance than the suffering of a great individual. (Russell, 1965, p. 763)

The philosophy of Kant and Nietzshe did not reveal its potential danger until it was united with the political action of Nazism.

Yet another German philosopher, Hegel, 1770 - 1831, found the definition of man's nature too great a responsibility to be left to individuals. He insisted this task be the right of the state.

> The interest of each state is its own highest law. There is no contrast of morals and politics, because states are not subject to ordinary moral laws. (Russell, 1965, p. 742)

> Hegel conceives the ethical relation of the citizen to the state as analogous to that of the eye to the body: in his place the citizen is part of a valuable whole, but isolated he is as useless as an isolated eye. (ibid., p. 743)

If Kant and Nietzshe were brave subjectivists, Hegel would have to be considered retiring, betraying man's fate to the collective. Karl Marx the self-proclaimed materialist and student of Hegel adapted the idea.

> The politics, religion, philosophy, and art of any epoch in human history are, according to Marx, an outcome of its methods of production, and, to a lesser extent, of distribution. (Russell, 1965, p. 785)

In general, Marx associated the structure of culture with the material production of man's hands.

Subjectivism became popular in the twentieth century. Man, like the teenager grown faster physically than intellectually, embraced with embarrassing egotism the right to create truth as opposed to discovering it. John Dewey popularized this philosophy with educators. Dewey prescribed the substitution of "inquiry" for truth so convincingly that support of his ideas became a password to a generation.

> Dewey makes inquiry the essence of logic, not truth or knowledge. He defines inquiry as follows: 'Inquiry is the controlled or directed transformation of an indeterminate situation into one that so determinate in its constituent distinctions and relations so as to convert the elements of the original situation into a unified whole.' (Russell, 1965, p. 823)

In this chapter a survey and analysis of organizational theory was presented. Five alternative approaches for developing the relationship between individual and organization were examined. The contemporary reference frame of individual-organizational relationship was described to facilitate understanding with the aid of context and to assist in the conceptualization. Finally a study of the spectrum of historic interpretations of individual was outlined. The benefit gained from a review such as this will be told in how wisely the new conceptualization distinguishes what is useful.

Three themes were suggested by the anomalies identified through the survey and analysis of the literature. These themes became priority concerns in the development of the proposed conceptualization. The first of these themes is that the dignity of man as an individual should be affirmed. The second theme is that an acceptable description of organization must link men and not divide them. The third theme is that the goal array of the organization should not be compromised. In the next chapter an attempt is made to achieve a pragmatic balance of these three themes while describing the proposed conceptualization.

CHAPTER IV

INSEPARABLE INDIVIDUALITY: A PROPOSED CONCEPTUALIZATION

The focal purpose of this study was to bring an increase in clarity to understanding the relationship between individual and organization. In this chapter is proposed a conceptualization which holds such potential. The conceptualization is more than a selection and ordering of ideas found in the literature; instead, it is a synthesis and fusion of thought. Consequently, the source of specific elements cannot readily be identified and acknowledged.

A general description of the conceptualization follows an explanation of the bases for rejecting the positivist and liberation paradigms. Specific applications of the conceptualization to administration are developed in the latter part of the chapter.

THE BASIS FOR REJECTING THE POPULAR PARADIGMS

The relationship between individual and organization is most complex. Useful descriptions must keep two paramount concerns in focus. The first concern is: what are the essential understandings of the principle terms in this relationship? The second paramount concern is: by what criteria is the relationship being evaluated?

Both the definition of the principal terms and the choice of the evaluation criteria are reflective of a paradigm preference. This study recognizes that a selection of criteria founded in a fusion of ancient and contemporary thought might produce a rare and objective means of judging the paradigms within which our culture is developing.

At the end of Chapter Three of this study a short list of criteria were chosen as the basis for evaluating paradigms. Those criteria are repeated here:

1. The dignity of all individuals must be affirmed.
2. An acceptable description of organization must link men.
3. There must be potential for a developing goal array in organizations.

Positivism, the dominant paradigm presently shaping the relationship under study, was found unacceptable when judged in the light of all three criteria. The liberation paradigm, sometimes called the praxiological paradigm, was likewise found unacceptable when judged by all three criteria. A brief summary of these evaluations is presented for the reader.

Basis for Rejecting Positivism

Positivism closely parallels the essence of man with his domination of others; power, efficiency, and control are valued highly. At the opposite end of the same scale the passive, reactive, conditioned man is less valued and useful only as a raw material or as a consumer.

> There can be little doubt that power is of overriding concern to human beings. It may be man's most central concern. What he is able to make happen by his own will and his own action determines the quality of his life, indeed, his very existence. (Ryan, 1976, p. 251)

This view of man may be seen as divisive since it promotes a differential valuation of man:

> The central concepts of 'survival of the fittest,' 'natural selection,' and 'gradualism' were exalted in Rockefeller's preaching to the status of laws of God and Nature. Not only did this ideology justify the criminal rapacity of those who rose to the top of the industrial heap, defining them automatically as naturally superior (this was bad enough), but at the same time it also required that those at the bottom of the heap be labeled as patently unfit - a label based solely on their position in society. (Ryan, 1976, p. 21)

The concept of the dignity of all men is not found in this paradigm.

Positivism promotes a mechanistic or organismic view of the organization. The norm by which the positivist evaluates effectiveness and efficiency are common economic indicators such as the Gross National Product. As production is valued, the importance of technology follows. Eventually the logical progression will lead to the "efficient" replacement of biological man with a technological substitute.

> For openers, we can develop a technology for routinely producing superior human beings... We have the technology for installing any behavior we want. (Packard, 1979, p. 2)

The positivist paradigm with its mechanistic view of organization promotes a morality of dominance and a climate of intense competition.

> The coming crunch on natural resources combined with rampant overbreeding in many areas of the world make it likely that we will be hearing calls for more authoritarian governments within the coming quarter century. (Packard, 1979, p. 4)

Clearly positivism does not encourage an organization which links men but rather one which isolates men. The master-slave dichotomy evolving in the human race as reported by Faure (1972, p. xxi) is further evidence of this fact.

The goal array which an organization develops is directly influenced by what it values. The positivist organization which values control and efficiency is severely hampered in developing a mature goal array. Survival, the fundamental goal is the foundation for merely expansion and dominion. Accidentally a positivist organization might promote environmental concerns, the development of personnel or good citizenship but such goals are merely situational and not constituents of the organizations character.

Within a school the relationship between individual and organization prescribed by positivism has a pervasive influence. The emphasis on statistical evaluation, control, and efficiency affect decisions on building structure, staffing, curriculum design, and indeed methods of lesson presentation. Staff specializations and increasing dependence on technology and the tendency to describe students in terms of quantified data are expected progressions under the positivist paradigm. Decisions affecting lives of students would be based upon a socialization process directly tied to production and consumption. The quality of life, the valuation of personality, of culture would all be de-emphasized and replaced with orientations toward predictability, sameness, and economic accountability. An egalitarian rhetoric, a manipulative technology, and a lack of tolerance for diversity can be expected products of the positivist school.

Basis for Rejecting the Liberation Paradigm

The liberation paradigm is the emerging challenger to positivism. It is still loosely defined but is closely associated with the ideas of Paulo Freire, a Brazilian educator now in exile from his country. Even in isolating the ideas of Freire there is difficulty in finding the essence of the liberation or praxiological paradigm.

> The difficulty in treating Freire's thought comes not in determining its sources, but in the area of finding consistency of structure. He draws on so many diverse thinkers that one begins to question how well these ideas are integrated. He quotes from the writings of religious thinkers, existential phenomenologists, Marxist theorists, and active revolutionaries. The net result of this marshaling of myriad sources is a confusion as to just what is the philosophy of Paulo Freire. (Elias, 1976, p. 23)

Freire might be described as a Marxist, existentialist, Christian. The liberation paradigm as described by Freire grows out of a simplistic view of man nurtured by radical Christian views.

> Both Illich and Freire, then, can adequately be described as religious reformers. The religious vision that each man possesses has influenced greatly his view of man, society, the means of changing society and educational criticisms and

> theories. (Elias, 1976, p. 28)

The liberation paradigm has set itself a mandate of eliminating tyranny and oppression in the human community. This is a highly laudable if not an idealistic goal.

> Freire affirms God and speaks of man's relationship to him as central to his view of man and the world. The relationship that man should have with others and the relationships that should exist in society are determined by and modeled after the relationship that man has to his Creator. Domination and oppression should not exist among men, because this would not be true to what man is by reason of his relationship to his Creator. (Elias, 1976, p. 25)

The liberation paradigm as described by Freire, views man as a being of praxis.

> Functionally, oppression is domesticating. To no longer be prey to its force, one must emerge from it and turn upon it. This can be done only by means of the praxis: reflection and action upon the world in order to transform it. (Freire, 1974b, p. 36)

The liberation paradigm presents men as being in opposing camps. There are the oppressors, the oppressed, and those independent and free men of praxis who are already involved in the revolution. Revolution is a fundamental concept of the liberation paradigm.

> In these writings, Freire utilizes such Marxist concepts as the class struggle, man's work as praxis, the necessity of political revolution, the function of ideology, and the inevitability of the dialectic or dialogue. (Elias, 1976, p. 65)

> If education for freedom (Freire's literacy campaign) carried the seed of revolt it would be correct to say that this is one of the educator's objectives. If it occurs, it is only and exclusively because conscientization discerns a reality in which violence and conflict are the most frequent data. (Weffort, 1969, p. 11)

The liberation paradigm at once condemns large sections of humanity as evil (the oppressors) and then holds up the inherent goodness of man after the revolution, as the hope for a better world.

> Freire writes as if he believes that the oppressed, once liberated, will be different persons. They will use their freedom wisely; they will not be exploitative. (Elias, 1976, p. 41)

Obviously the liberation paradigm places great emphasis on the process of conscientization, that is the development of the awakening of the critical awareness. A good definition of conscientization is contained in an editor's footnote in Freire's, Cultural Action for Freedom, 1970. Freire describes conscientization as "the process in which men, not as recipients, but as knowing subjects, achieve a deepening awareness both of the sociocultural reality which shapes their lives, and of their capacity to transform that reality through action upon it." (p. 27)

Clearly, the view of man presented by this paradigm is one which involves conflict. The revolution becomes a way of life and is equated with love.

> I am more and more convinced that true revolutionaires must perceive the revolution, because of its creative and liberating nature, as an act of love. For me, the revolution which is not possible without a theory of revolution - and therefore science - is not irreconcilable with love. (Freire, 1974b, p. 77)

The liberation paradigm does not affirm the dignity of all men. Dignity at best is contingent upon the action of individual men, involved in a process termed conscientization. The liberation paradigm advocates an awakening to an eternal struggle or revolution, and thus promotes further division among men.

The goal array prescribed by this praxiological paradigm is severely restricted in the view of at least one critic:

> The holding out of impossible goals has diverted people's attention from what can be realistically attempted. The far-off vision has blinded those who hold it to the proper and realistic assessment of present obstacles to the realization of the vision. Human experiments in utopian living have shown clearly that in a short time the new utopian man begins to resemble the man he is attempting to replace. (Elias, 1976, p. 45)

In its applications to education the liberation paradigm has pervasive implications, many of which are disturbing. Education itself would be viewed as a means towards conscientization and consequently the promotion of political revolution.

> Freire has the reputation of an educator who proposes education as a necessary means for achieving revolution. Pedagogy of the Oppressed is virtually a handbook outlining the type of education that is necessary for bringing about drastic political and social changes in society. What is not so clearly recognized is that Freire has never participated in the type of revolutionary activity that he propounds in this book. (Elias, 1976, p. 73)

Dialogue is prescribed by the liberation paradigm in place of instruction. Freire, however, compromises his own dialogical theory by limiting dialogue between equals.

> Freire compromises his dialogical theory of revolution in a number of other instances. He denies the revolutionaries need to dialogue with the former oppressors. He agrees with Guevara's admonition to punish the deserter from the revolutionary group. This must be done to preserve the cohesion and the discipline of the group. Freire agrees with the guerrilla leader in his nontolerance of those who are not ready to accept the conclusion that revolution is essential. He speaks of the revolution as loving and creating life. (Elias, 1976, p. 91)

> And in order to create life, it (the revolution) may be obliged to prevent some men from circumscribing life. (Freire, 1974b, p. 171)

Freire contends the liberationist approach to education is nonmanipulative while his orientation is clearly fixed and determined to arrive at definite outcomes.

Problem posing education would be a stylistic trademark under this paradigm. Political literacy would form a central theme in all aspects of curriculum. One group of social elite, the powerful, would be replaced by another elite, the men of praxis. These men of praxis would be armed with philosophic justifications of hatred and a conviction toward political revolutionary action. The school would become a nest in which terrorism, arrogance, and confrontation would be nurtured. In a world searching for relief from the effects of alienation, the liberation paradigm is most dangerous for it speaks of utopia and would replace one form of tyranny with another.

The purpose of this chapter now is to use information supplied in the last chapter to conceive a theoretical framework from which the relationship between individual and organization can be interpreted with greater clarity. This is a task which includes synthesis, perception, intuition, innovation, contemplation and judgement. This is a creative task which retains its originality and independence while employing the originality, dissent and free thought of many others. The product of this process of elucidation growing out of the shared experience of others and the simple experience of the researcher is a conceptualization called here Inseparable Individuality.

In today's world numerous forms of alienation erode human dignity, even in the most affluent societies. Perhaps one of the contributing factors to this alienation is that the principal focus of the positivist paradigm is concerned with efficiency and control. Individual dignity is not given high priority. This criticism is not a denial that the paradigm can at once have many accidental qualities of considerable merit. The purpose of this study remains, however, to develop an unbiased examination of the essential qualities. Those essential qualities are found in the definitions and understandings of individual and organization.

Any attempt to balance the analysis of those essential qualities with less relevant accidental qualities would itself represent an intolerable and unscientific bias. This study accepted that the criteria for assessing the suitability of a paradigm for the future development of the relationship between individual and organization to be:

1. The acceptable paradigm must promote the dignity of all men and the individual man.
2. The acceptable paradigm must support the idea that organizations

by definition link men and do not divide them.

3. The acceptable paradigm must provide for the possibility of a goal array in organizations beyond the levels of survival and growth. The conceptualization must provide a means to distinguish primitive and mature organizations.

Inseparable individuality finds its intellectual roots in the four areas which were examined in Chapter Three. Those four important intellectual strands were:

1. The traditional understandings of organization and its relationship to the individual as revealed in administrative theory.
2. The qualitative revolution occurring in the many alternative proposals for understanding organization, the individual and the relationship between them.
3. The contemporary contextual scene which includes a spectrum of opinion from terrorism to idealism.
4. Man's nature as presented by the great philosophers of both the East and the West in the last 3000 years.

A consequence of the process of selecting and synthesizing thought from these intellectual strands is that specific elements in the conceptualization may not relate clearly to particular sources.

GENERAL DESCRIPTION OF INSEPARABLE INDIVIDUALITY

Using the five physical senses to collect and examine information, there appears everywhere a permeation of mind in the universe. Either an existing harmony or the potential of harmony is impressed on creation. Although disharmony is also evident, it is most obvious in things associated with men. This is not a condemnation of man but rather evidence of his freedom. Man is gifted with the intellect to perceive and the will to act and so he is free to choose. Man's choices may convert potential into being or sadly man's choices may disregard the opportunity to introduce harmony. Man then has a deeply responsible relationship with creation, as he participates more deeply in it.

The first part of man's name - human - is reflective of his inalienable relationship with the earth. The word human has a common root with the word humus. Part of man's nature is that he is a material creature. Still man is more than a material creature, for he participates in the creative process itself by bringing potential into being. Man has a spiritual nature and subsequently completes the name he calls himself as a human being.

Man cannot deny that he is a material creature. This aspect of his existence is impressed upon him. Similarly man cannot deny that he is a spiritual creature, this aspect too is impressed upon him. It is not height, sex or the color of the man's skin that determines his material character; neither is it the quality of man's choices that determine his spiritual nature. The fact that man is a material creature made of the earth and the fact that he has impressed on him the nature of making or abusing creative choices makes him a human being.

The quality of life is influenced by man's choices but it is not possible for man to choose to redefine himself. Man's nature is impressed, unalterable, and implies a great responsibility. Man alone among the creatures of the earth can recognize the universal in the material. He does this by the gift of his intellect. Man alone among the creatures of the earth can will to cooperate or refuse to participate in bringing potential into being.

The freedom impressed upon the nature of man has limitations. Man is not the author of creation, he is the steward. Man does not create the potential for harmony although he can participate in the creative process by converting potential into being.

As vital to man's material being as are the five senses even more vital are the intellect and will to man's spirit. The intellect must not be confused with the mind. The mind has the powers of instinct, memory, selection, association, discrimination, identification, synthesis, and fusion. The mind is part of man's material being. The intellect alone has the power to recognize the universal in the material. An intellect, which is mature, may distinguish an objective good from an apparent good. The intellect may grasp the need for humility in man's being a creature and at once grasp the courage to celebrate man's participation in the creative process. A mature intellect is at peace with reality by the gifts of courage, faith, integrity, fortitude, hope, charity, justice, tenderness, kindness, and other human virtues. The intellect is shown to have achieved different levels of maturity in individual men. It is the intellect that informs the will, the second principle constituent of man's spirit.

The will directs man's action by making choices. A creative choice presupposes two conditions; the first is that the intellect has correctly informed the will; the second condition is that the will is strong enough to prefer an objective good over an apparent good.

An objective good creates beauty, harmony and is not constrained by the temporal order of man's material nature. An apparent good may satisfy an appetite but it does injury, brings isolation, alienation, and disorder. As the body matures and requires nourishment to grow and maintain health, the human being's spirit also matures and requires nourishment. The individual spirit is strengthened in sharing and discovering inseparability from creation and the community of men. The individual becomes healthy and more fully alive as he accepts and expresses his inseparable individuality.

Organizations are creations of men, the purpose and character of which are determined by the same persons who design and operate them. Organizations are goal oriented networks of interrelationships between human beings sharing a technology. These networks assume multiple variations in their form and may even exist for purposes of pursuing starkly contrasting objectives. Organizations today are most typically exclusive communities with well defined boundaries and a narcissistic interest in their own welfare and survival. Frequently a climate of unrelenting competition dominates. As finite resources are depleted, competition becomes more intense and there is an acceleration in the sacrifice of moral behavior or at least an intensified pressure to compromise it. The interests of human beings excluded from the closed community are often an incidental concern and may be seen as threats to the existence of the insulated organization. Eventually persons within the boundaries may become conditioned to the paramount concern which is the continued survival of the mechanism, and so arrange their lives to support that end. This might be interpreted as a form of idolatry for some individuals will accommodate any demand made by the organization even to the point of sacrificing friend, family, or self. In some instances it is the property, position, excitement, power or money that provide the motive for unconditional service. In any event the effect is the same: the organization becomes master and the human being the servant.

Certainly this condition need not persist. Alternative courses of action fall into three areas. First, man can accommodate himself to his role of subservience. He may do this with varying degrees of success by dividing his life into segments. A defined portion of the day he surrenders his identity to become the company's man adopting the company's morality; another part of the day he is himself reverting to his own personal value orientation. The system of punishment (exclusion) and rewards (power, money) which the organization has will help support this schizophrenic behavior.

A second alternative is anarchy or the abolishment of governance systems. This approach is defeatist and betrays the creative genius of man. The organization as a form may be used to enhance, to enrich the quality of life on the planet by drawing together men who would otherwise remain isolated. While exploitation would be less likely in the absence or organization so would opportunity for realizing potential be diminished and the banishment of one privation could never justify the creation of another.

A third alternative is to encourage organizational thinking to mature beyond the most primitive and basic goal of survival; to move finally toward more advanced management motives. This choice provides a challenge to man's creativity, his courage and his will.

Man's creativity is called upon to develop the technology and to create the tactics necessary to cause real qualitative change in deepening the understanding of human relationships at the organizational level.

Man's courage is involved for always there is the temptation to surrender to the simplistic prescriptions of justifying means by their ends.

Finally, the third alternative is a test of man's will for he is confronted by a considerable static inertia of an organizational theory long preoccupied with one fundamental goal, namely, survival. The tradition and the continuing emphasis in organizational theory is one which does little to explore the nature of man beyond an encounter with manipulative psychologies. Progress beyond discussions of organizations as relatively simple mechanistic units, to units which are built, serve and survive first by courage, brains, flesh and blood will not be easy. Theorists have for so long denied the organization an understanding of man's spirit that the practice became normalized. Only a determined will can return man to his deserved prominence in the organization.

Inseparable Individuality holds that to improve the relationship between organization and individual we must examine our most basic assumptions about the nature of man and the nature of organization. Inseparable Individuality supports the development and use of organizational technology but emphasizes that technology is, regardless of degree of sophistication, only a tool of man.

This proposed conceptualization leads to an awareness that survival and growth are fundamental but still only the most primitive organizational goals. Inseparable Individuality affirms the dignity of man, recognizes in his nature the innate privilege of making choices and the consequent responsibility for his making errors. Inseparable Individuality does not, however, abandon the individual to discover a relative truth. It states that wise decisions are based on their congruence with the knowledge of an absolute truth. That there is an absolute truth is evident by the fact that men doubt. If there was no truth there would be no standard by which to doubt. Since the truth which encompasses creation is not contained in space and time as man is; man requires evidence within those dimensions that his actions are in accord with the truth. The evidence he seeks is available objectively and intuitively in the condition of the material world and in the condition of the community of men. The evidence is most obvious in the weakest and most defenseless, the poor, the old, the sick, and the unborn. It is the defenseless who are the first if not the final victims of the death dealing decisions, and it is their security and dignity that evidence life support decisions.

When an isolated man acts his impact tends to be more temporal and more local. When man acts in concert with others, that can be through organizations, his impact is extended in time and space.

The integrity of man's choices and actions, even in organizations, begins with personal integrity. The effects of organizational decisions influence individuals. The responsibility of organizational decisions belongs with individuals. No technology can supplant man's personal participation and responsibility for his earth and his fellows. Since by his nature man is inseparable from his stewardship, the organization is an avenue of exchange and not a bunker of retreat. A distortion or absence of knowledge confuses the individual as to what is the desired goal and the consequent decisions and actions will perhaps answer a particular appetite while causing injury in other areas.

Inseparable Individuality holds that there are degrees of maturity achieved by individuals which might be judged by their pursuit of the objective good. The clarity with which an individual sees the development of his own potential as being inseparable from the development of potential in others is an indicator of his maturity. Selfishness speaks of an exploiter who achieves self interest at the expense of others. Inseparable Individuality promotes self interest as being inseparable from the promotion of the interests of others. As this is true of men acting alone it is also true of men acting in concert, that is in an organization.

That Inseparable Individuality is not an idealistic prescription but rather a realistic description is evidenced by the many who achieve authority through their maturity and commonly make decisions in the best interest and on behalf of the many they administer. Judgements as to what is the best interest are the responsibilities of authority and the reason why authority must be extended with caution, that is to those with the developed potential for that activity.

The organization binds men together at several levels. First the individual comes to the organization not only to secure physical survival but to develop personal potential. The individual develops potential not in an idyllic vacuum secure from the turmoil of life but rather in the testy, challenging, perhaps uncomfortable avenue of interpersonal relationships. The individual growing in wisdom, courage and patiences comes to understand his development is inseparable from his earth and his fellows. The organization binds men in developing potential in the fashion that a stone sharpens a blade. The organization binds men in sharing potential in the joy of accomplishing something bigger than oneself. Eventually man grasps that his potential in community is larger and more impactful as his sense of community extends in time and space.

The organization fundamentally links men. It does this more successfully and more completely as men mature beyond the first primitive goal of survival towards being fully alive.

The goal array that will develop in an organization described in this paradigm will encompass survival, and its related forms of efficiency and expansion. The goal array may also integrate the discovery of and development of potential. This potential is unlimited both in the community of men and across the earth.

Constantly man will suffer reminders of his errors, but not without hope. A goal array that spans survival, expansion, specific task completion, the development of human potential, and the stewardship of the earth; a goal array that draws man to look beyond his moment of time will demand his best. Such a goal array will not suffer self-pity at failure. All errors imply the need for humility and courage. All defeats contain a seed of wisdom. No man need be alone, no man can be denied the dignity impressed on his being from conception. The possibility of harmony remains available even when man chooses poorly. No matter what his condition man will know he is capable of achieving beauty. This gives him reason to be.

This conceptualization is exploratory yet it is definitively not an idealization, and any claim in this regard would be a gross misrepresentation. Inseparable Individuality is associated with what is; its intention is to guide research, to explain observations, to stimulate discussion and to allow prediction.

INSEPARABLE INDIVIDUALITY AND ADMINISTRATION

Inseparable Individuality appreciates the moral nobility of Confucious, the unity in the universe expressed in the Tao, but it rejects the common weal and the common accord described by Mo Tzu. There is no philosophic escape from personal responsibility in organizational decisions as understood from this paradigm.

Inseparable Individuality appreciates Socrates' discussion of the good which men seek. The deception of greed and power are underlined. The development of the objective and apparent good in the ideas of Aristotle, Augustine, and Aquinas demand that the administrator become aware of an expanding goal array in his organization.

The need for instruction toward virtue as described by Plato led this paradigm toward the need for judicial authority. An administrator operating from this paradigm uses his talent and experience to make decisions. He remains aware of his own limitations but with courage and conviction does the best he can. He admits and corrects error, he expects and demands respect while accepting limitations in himself.

The administrator operating from this paradigm has no delusions about creating a utopia, he is concerned with what is pragmatic. He works toward an integration of tactic and principle. While operating in dimensions of time and space he has loyalty to something greater than his own ego and his own age. He acts in accord with those who will follow him in time and he accepts his own relationship with those who preceded him.

Negotiation, discussion, and dialogue are necessary skills but so too is the exercise of authority to this administrator. Understanding there are degrees of maturity in individuals he rejects the prescriptive behaviors Weber imposed on administration. This administrator who understands that his own development is inseparable from that of others finds social engineering manipulative and repugnant. The discovery and development of potential in his staff draws this administrator more deeply into considerations of personal assessments. The technology used in this endeavor is discovery oriented and not control oriented.

After identifying potential the administrator must develop it. He does this through several leadership skills which include conceptualizing, defining tasks, coordinating assignments, matching talent and challenge, marshalling resources, and checking perceptions.

The administrator operating from this paradigm is cautious with authority, yet he dismisses democratic decision making. He does not hesitate to delegate where he judges transfer of authority is warranted. When he identifies a need for discipline or a mismatch of talent and task he removes or moves staff attempting to respect the dignity and rights of those he is dealing with.

The administrator operating from this paradigm confronts the idea of neutrality as beneath the dignity of any man. He measures success of his fundamental goals with traditional indicators but he measures success of higher goals in terms of personal integrity.

In the field of educational administration the conception of curriculum would be permeated with the interrelatedness and interdependence of all things.

Inseparable individuality presents a universe developing yet having sufficient permanence and intelligence to make knowledge possible. Man himself changes while retaining his identity. There are levels of participation in the universe, and man participates more directly by the exercise of his intellect and will. Maturity implies a quality of action which is able to discern right from wrong, the beautiful from the ugly. Maturity takes responsibility for its action. It is an affirmation of human dignity, self-control and gentleness toward error.

If positivism presents a universe with a stone heart, and liberationism a universe that has lost heart, then inseparable individuality presents a universe still with a human heart.

The educational administrator expects a multiplicity of potentialities and a range of maturities in the staff and students with whom he works. His leadership, demands he search these out and promote development in concert. His motivation and communication skills operate in mansized realities where people are known. This does not constrain the size of his organization; it merely demands an increasing degree of delegation.

This administrator appreciates variety, expects disappointment, and displays hope. This administrator delights in all aspects of growth and harmony and is determined to accept himself and in so doing to accept others. His life is to share in the creative process. He brings his ideas and talents to bear in the small and particular actions of the day. It is here that life is found, it is here that he is determined to live. Neither power, nor utopian revolutions are the priority of his day. He is interested in developing his own life and consequently in assisting in the development of others.

Essential Characteristics of Inseparable Individuality

1. Man's own nature is impressed on him, not chosen by him.
2. Man is described as having both a material and a spiritual nature.
3. Man's choices influence the quality of his life yet these choices cannot alter the essential nature of creation. The freedom impressed upon man's nature has limitations.
4. The intellect and the will are the principal constituents of man's spiritual nature.
5. Man's intellect and will evidence wide degrees of maturity across time in each individual, and wide degrees of maturity between individuals.
6. There is a need for judicial authority in developing maturity in men.
7. An objective good creates harmony and is the end of a creative choice. An apparent good satisfies an appetite and is the end of an immature choice.
8. Man's participation in the creative process is to bring potential into being.
9. Man is strengthened in sharing and discovering inseparability from creation and the community of men.
10. Organizations are goal oriented networks of interrelationships between human beings sharing a technology.
11. Organizations have a hierarchical goal array which encompasses material survival and growth, talent and spiritual development, and the stewardship of the earth.
12. The development and maturity of an organization is directly related to that of the individuals who compose it.

13. An indicator of an organizations maturity is the dignity accorded the weak and most defenseless.
14. An indicator of an organizations maturity is the degree of extension in time and space of its conception of community.
15. Change is instituted by minute particulars and is a dynamic process, that is there remains a constant challenge to mature.
16. Neutrality is myth. All things in creation form part of a whole and are interrelated.
17. The possibility of harmony remains available.

CONCLUSION OF PROPOSED CONCEPTUALIZATION

Inseparable Individuality first affirms that man's personal life cannot be disjointed from his organizational life. Integrity is recognized as a virtue necessary toward living a healthy happy life. Man is so complex that his nature as an individual cannot be understood apart from the rest of creation. Man as an individual and man as a community may suffer from a disease he calls alienation when he isolates himself from or sets himself in opposition to the rest of creation. All men seek in their particular way to increase understanding of themselves. Each individual has unique potential which he may choose to bring into being or not. Man is not the author of potential; man rather has the privilege of cooperating with an extrinsic author of the universe. Man may cooperate with the intelligence so evident in creation by converting potential into being. Wherever man cooperates with compassion, prudence and wisdom, the result is harmony and proportion.

As man's perspective grew through history from the visible horizon to the point where he speaks of a global village, so too the opportunity to recognize more potential in himself grew. This potential may only be transformed into being by the cooperation of man. Man's humanity is not determined by the choices he makes, for his nature is impressed upon him from conception. His choices rather fill him with life or sadly cause him to remain empty of life. Man too, has the choice of selectively editing which potentialities he will bring into act. He may thus become powerful in a particular regard but his lack of cooperation in bringing other valuable potentialities into being will surely sow discord. By way of example, a man may be a powerful orator but if he is without kindness he may lead others toward harm.

Inseparable Individuality is an organizational theory for an age of men growing in maturity. Men who recognize that survival is not enough of a goal but life with and through and in others is what human nature seeks. Most of the organizational technology now in existence may be put to good use toward this end. Domination as spoken by the positivists and revolution as spoken by the liberationists are for men with children's fears of other men for they are divisive. Inseparable Individuality invites men, with men's courage to unity not division. It speaks of tolerance and patience in the painful process of maturing. It speaks of judicial authority in guiding and instructing the ignorant. Finally it speaks of achieving its goal through minute particulars, that is, through the countless small yet vital actions of individuals in the course of their daily lives.

Inseparable Individuality implies the nature of organizations improve qualitatively as men grow in maturity. Inseparable Individuality speaks much of men for it holds that men are the subjects of life and organizations the avenues on which they meet, and develop in pursuit of a shared goal array.

Technological maturity is a recent phenomenon; individual human maturity has been evident in every age. The possibility of using one to support the other may hold the best hope for man's future. In gathering grounded research to validate and challenge this conceptualization it was an expectation of the researcher that administrators who were widely recognized as being "successful" in their fields would be men attempting the integration of technological and human maturity in their organizations. In the next chapter those data are analyzed.

CHAPTER V

ANALYSIS OF THE GROUNDED DATA

An open-ended design was adopted in the gathering of grounded data to pursue firsthand understandings. As penetrating insights were sought, the plan was not to restrict respondents to the task of fitting complex responses into simple categories. The researcher attempted to probe attitudes, perceptions, behaviors, and feelings. A qualitative design suited this purpose more closely than a predictive design.

The history of science and particularly the older physical sciences, demonstrates that it is much simpler to disprove a hypothesis than it is to prove one. The tradition of science has been that confidence in a concept is related to the number and quality of tests applied that have failed to disprove the idea or theory. As soon as starkly contradictory evidence becomes available then the theory must be discarded. Aristotle's concept of the solar system gave way to the observations of Copernicus and Galileo. In a similar way Newtonian physics yielded to Einstein's relativity.

The data in this survey are used as the first attempt to find contradictory evidence to the ideas contained in inseparable individuality. Support for the conceptualization, is sought in the way of an absence of contradictory evidence.

Beyond the qualitative aspects of the nature of the data analysis, further limitations influencing confidence in the conclusions are the use of a selected, small, and completely male sample. In addition the convergence of the data was achieved without the use of an auditor. Validity in the analysis is really face validity as direct quotes are presented for the reader. Reliability is not a particularly relevant problem in a qualitative inquiry as was discussed in chapter two, (p. 27).

In analyzing the volume of data collected from five educational administrators and one entrepreneur, this researcher found an impressive degree of consensus. The comment of the six persons who participated in the study represents a collective experience that involves the administration of levels of education from primary to post-secondary as well as the extensive experience of the participating businessman who is the president of an international company. The cooperation of these men has assisted further refinement of the conceptualization and validated much of the thought contained in it.

Inseparable individuality advanced that all human beings who work within organizations are involved in personal complex relationships. It was proposed that a major responsibility of the administrator was to match individual potential with organizational task. Inseparable individuality predicted that the administrator would make attempts to integrate the use of personal judgement with technology. Further to this, the administrator was held responsible for creating the environment in which individuals could bring their potential into being with the common purpose of realizing the organizational goal at its interface with society. Inseparable individuality also directed thought toward a maturing goal array in organizations founded upon an improved understanding of the nature of man and the wise use of technology. The conceptualization affirmed the purposefulness of each individual while recognizing the richness in variety of potential. It further proposed a definition of maturity, a need for authority, a philosophy to guide decision making and a description of the administrative nature.

The experience of the respondents was carefully scrutinized to see if there was support for this new conceptualization and to see if there was grounded evidence that contradicted the conceptualization. The results of that analysis are presented in the section which follows.

DATA ANALYSIS

Personal Complexity of the Relationship

Inseparable individuality predicted that the relationship between an individual and an organization is very complex. The expectations that the organization has for its' employees may contribute to that complexity. The following question was asked of persons interviewed:

Question: Are there common kinds of qualities in people that you look for in the people you take on staff?

> Vice President: Yeah, without reference to particular roles I've been in, surely there has been a thread of some consistent characteristics that I would look for. Competence and presumedly that's obtained by means of formal education plus experience. Personal and professional integrity would rank well up there as well. By that I mean candor, frankness, honesty. Thirdly I would be interested in people who are prepared to invest more in terms of effort. In other words, I'd look for people prepared to work hard. So I think in a gross way competence, integrity, diligence, I guess are the three characteristics that I would look for.

> President: Yes, first of all the capacity to relate to the general population outside the terms of reference of educational jargon or bureaucratic processes, whatever position they are in. Expectation number two, whatever job they may do they must place the needs of the student or the public as prime and therefore a willingness to break rules and defy procedures where the client has a need to request that. Thirdly I would look for a person who is tough minded and has the capacity to make the tough kind of decision. Another thing I would look for is good training and academic preparation but you notice I place that last.

> Principal: I'm not too keen on those who are task oriented to the exclusion of caring about other human beings. I like to run a school that has one up front characteristic, it's warm, it's humanly warm and people care about each other. Academic achievement goes up because of it.

> Professor: One tends to select people who appear to be capable. I mean capable in an intellectual, academic sense first of all. People who have native ability, intelligence basically. Secondly, people who have pretty strong commitment, although I'm not sure how one identifies commitment, you try to assess, you try to get a feel, when the chips are down, when its difficult, when its tough, that this individual hangs in and carries on.

It was encouraging to find that the respondents emphasized both task oriented competencies and highly individualistic human qualities. Qualities such as integrity, diligence, ability to relate, tough mindedness, and commitment certainly admit to a philosophy that the employee is much more than an extension of a machine. Of course, many would have expected that the impact of the personality is considerable as long ago as the time of the Hawthorne Study. While some recognition has existed the real challenge has been in assessing such traits to promote a better match of the person with his job.

Matching Potential with Task

Inseparable individuality holds that the assessment of such qualities is too important a factor to be ignored, too important a factor to be left wholly to intuition. The conceptualization proposed the use of judicial authority supported by modern technology. The data showed that just such an attempt is being made.

> Entrepreneur: We find that too many people hire someone because they like them or because they impress them with their personality or for the wrong reasons generally.

This respondent refers to three criteria in making his assessment of a candidate.

> Entrepreneur: Know how, problem solving, and accountability, I'll explain that. When we have a job to fill we write a job description after we have identified the people, then we evaluate the job through this system both formally and informally. Next we analyze the man in the same context to see if he fits the job, then we react to the man informally. First of all when we do a job description we say, what is the know how talent that we want? It may be technical skills or academic background or vocational skills at various levels. Then we say there is another area, human relations skills. Is he in a position where he has to sell his ideas or convince people on his ideas?

The respondent continued with a description of the second and third dimension of his assessment procedure.

> Entrepreneur: The second segment of it is problem solving. We break it down into two categories, one is thinking environment and one is thinking challenge. You do this in terms of the job first, then you make the mental calculation after you have interviewed the guy for the job. You've got to do both. You may not need a mental giant if you are hiring a guy to look after the fountain or cut the grass. So the thinking environment that the job provides is very low.

> If its strictly routine or semi-routine, standardized, clearly defined, broadly defined, generally defined, or abstractly defined you react accordingly. Okay the thinking challenge goes across the other way on the chart. Are they old problems that have been solved a hundred times before or are they new problems that have never been solved before?
>
> The last dimension is accountability. On this chart on one side is freedom to act and on the other side is impact on the bottom line profits. The controller versus the vice president - if you don't collect that account receivable, how much money are you going to lose, or whats it costing you for the delay in collecting it? On $100,000 its $10,000 a year. Whats the impact of the three million dollar parcel of land which you were going to put two hundred houses on and the two hundred houses were going to cost twelve million dollars? So when you are analyzing a job you say okay how big a job is this in terms of how you are going to hold this man accountable? The president is currently doing $150,000,000 a year in business. His decisions will impact the whole $150,000,000. He is held accountable for it all. If he doesn't perform he goes.

This attempt to match employee potential to organizational task demands makes use of a point system. In each of the three major assessment areas know how, problem solving, and accountability there were further degrees of resolution with both quantitative and qualitative descriptors. The complexity of the exercise is such that a perfect fit is not necessarily expected through matching alone. This respondent indicated that the job may be altered to fit the man.

> Entrepreneur: He will keep it flexible enough so if he hires a guy who is real strong on the construction side but weak on the marketing side then he may alter that job description to suit the talents of the guy for that job he hires.

This suggestion of using both selection and job redesign to promote a match of employee potential with task is a significant support of the new conceptualization. The comment points in a direction of a relationship that respects the dignity of the individual without compromising the organizational goal.

> Entrepreneur: We try to keep clear analyzing the job and analyzing the man; it's two different analytical exercises. For example, we could have individuals over-qualified, we could have individuals under-qualified who have potential.

In this approach to administration the central emphasis is in distinguishing task and man and in matching potentialities and task demands.

> Entrepreneur: I wouldn't write a job description in know how, problem solving, and accountability. That's a tool used to analyze. I'd write the job description in authorities, responsibilities and duties. Under authority I write who he derives his authority from and what is the magnitude of his authority. Secondly under responsibilities, what are you holding him responsible for? Thirdly, duties. What can he delegate and what can he not delegate? What are his personal duties in the job?

Obviously the employee's success on the job is largely impacted by the administrator's success in identifying and describing the potential in the candidate and that required in the role and in the matching procedure. The final result is the measure of success and this would logically be attributed to both the competency of the administrator and to the competency of the employee. The suggestion made by inseparable individuality that the success of the individual cannot be separated from the success of those around him seems supported.

Encouraging as it is to find attempts to apply scientific analysis to human potentiality, the researcher was reminded that this is a rather inexact science.

> Entrepreneur: The less exacting side of the science is how do you rate a guy's human relations skills? I guess we use two ways. One is his ability to communicate with you when you sit down and talk to him and, secondly, his ability to talk to other people which you determine by references. Another category, managerial know-how, you pretty well have to deal with references, unless you know the man yourself. He might be someone you are promoting. If you have got that kind of background and training you tend to ask those kind of questions that will help you determine those requirements of aptitudes or whatever they are, a little more scientifically than, oh I like the guy.

The understanding of a candidate's potential in a role is promoted by a familiarity with the aptitudes being sought, by a long term familiarity with the candidate (either directly or indirectly through references), and finally by a system of probing questions tailored to illuminate the desired potentialities.

There is an element of objectivity in this process which is an improvement in sophistication over the strictly qualitative interview. There is, likewise, a recognition of unique individual potential the nature of which is independent of administrative influence. The administrator's role in this area as described by this respondent is to identify organizational needs, to recognize individual talent and then to bring about a match. This is not necessarily a sequential process where task description dominates the candidate's evaluation. It is rather a process in concert where in fact an individual's recognized talent may precipitate the redesign of the assignment. The integration of applied technology with judicial authority is visible in the balance between objective assessment in those dimensions where it is most applicable and in the inclusion of qualitative assessment where it is most applicable. The most objective part of the exercise might be the identification and description of what is required in the task.

> Entrepreneur: It's one thing to manage organizational lines. It's one thing to manage people with one function. It's something else to manage 20 sub-functions and five people doing it or 100 sub-functions with 10 people doing them.

The subjective part of matching potential with task is perhaps overemphasized in some organizations or applied in dimensions where it is ill-fated. This does not mean of course that it should be ignored.

> Entrepreneur: I wouldn't want to leave you with the opinion that I do everything to the letter. We all tend to do things from reaction and gut feeling and I'm guilty of that too. I am not as academic or as systematical and methodical as this system.

The Integration of Technology and Judgement

Inseparable individuality makes much of a required balance between the use of technology and the use of particularly human qualities such as prudence and wisdom. The researcher found some support for this position in the data.

> Vice President: I think even the people who call themselves rational decision makers or rational policy makers don't at all pretend to make that process is absolutely rational or anything close to absolutely rational.
>
> I think the real question is what proportion of rationality is involved? What we're talking about is the extent of rationality. There is clearly a need for rational, extrarational, and irrational input at times. I think its the mix that's important. I think if there are people who habitually try to maximize the objective elements in their administrative decision making, that's the kind of people I'm talking about. Even though that proportion might be only 30% of the total process, 30% would be greater than someone else who uses only two per cent rationality.

> I don't know what proportion of rationality is injected by objective decision makers but I think the question is more appropriately; what proportion of objectivity seems to be used?
>
> I would be very concerned, I'd be most concerned incidentally if things in the administrative realm did boil down to the quantitative, highly objective, mechanistic form of decision making. Thats not what I'm suggesting. All I'm saying in some of the problem solving I'd like to see a person with relatively high proportion of objective analysis.

This respondent seems to have injected a clarification of a lingering problem in administrative thought. We need not apologize or feel guilty for the continuing use of judicial techniques, rather we need to identify where their application is best suited.

> Vice President: I don't think objectivity goes out the window as soon as something comes on stream that we have difficulty quantifying or defining in any objective term. I think to recognize the magnitude and form of subjective input and to come up with a framework whereby the subjective and objective variables can come together is itself an objective approach to administration. So I don't view the two at all as incompatible.

What the technical college administrator is suggesting is a totally new approach to administrative decision making, one which validates an integration of rational with extrarational techniques. Inseparable individuality of course suggests a cautious application of the same principle.

Still further support is given the suggestion of a whole new approach in other parts of the data.

> Professor: In educational administration at least we have more people right at the moment who are beginning to say we need to reexamine our whole epistemological approach. We need to take a different kind of look at what we have been doing. Rather than trying to adopt a physical science approach in our reserach and development we need to reexamine. When it comes right down to it, I think administration is

> important but I'm not sure its quite as important as I once thought it was. Is it art? Is it science? Its a bit of both but maybe its more art than science at the present time.

The Place of Authority in the Relationship

One of the critical themes of inseparable individuality is the need for more discussion of the elusive balance between the art of administration and the science of administration. One of the criticisms of the development of administrative theory to date made earlier is the disregard of theorists for the art in administration. This disregard has caused a retardation in the development of this dimension and a consequent depreciation of its legitimate impact.

If a theoretical model of administration existed which was able to embrace an art orientation while not surrendering the science orientation we could more easily explain and defend the position of subjective judgement and personal authority based upon that type of judgement.

The respondents indicated that although the recent trends make much of participatory processes there remains a need for the expression of individual authority. This authority is often viewed as coercive, and manipulative from the positivist perspective and is open to challenge on those grounds. From a liberation perspective authority is constraining and damaging to the individual. From the theoretical background of inseparable individuality authority falls into a positive and creative genus.. The researcher does not want to leave the impression that he held that all authority is based on subjective judgement. Objective data certainly enhances authority; however, it is the authority based upon subjective data that is most under attack and most poorly explained by present theory. The data supported the permanence of the use of individual authority in administration which inseparable individuality had advised.

> President: I believe in a collegial model in the sense, that I believe in a great deal of input from the affected parties on the making of decisions. But if you allow the decision making process to evolve in a fashion where nobody can be accountable then the process is inherently dangerous. I don't believe you can make committees accountable, therefore ultimately with all scope for collegiality, ultimately for every decision there is an individual who is responsible. Sometimes you can't afford balance. If you are going a particular way you say look folks this is the way, you either come aboard, or you get off, or you get rid of me, and I'm not going. You don't compromise once on board.

> Professor: If you mean by authority that a particular person has been designated administrator, if he is to take decisive kinds of action on his own initiative them I think there is all kinds of room for that still. I'm not sure that the situation has ever really changed. There has been a lot written, a lot said about participatory decision making, but I'm not sure that isn't more of a talking a good fight but not really accomplishing a heck of a lot. I'm not even sure that a lot of participatory processes are even appropriate.

Since the brand of authority advised by inseparable individuality is a responsible creative influence based upon best understandings available, it need not be found always on the defense. It communicates that it is striving to do its best; it is confident of its own position while admitting to its share of human error. The researcher found evidence that such authority exists in practice although it is not defined in theory.

> Vice Principal: Judgement is number one. You learn by your mistakes. And there is nothing wrong if you make a mistake, there is nothing wrong with going to that individual and saying I really blew that one. People generally respect honesty. The vast majority of people respect honesty. If you are that you are allowed a lot of mistakes.

Inseparable individuality emphasizes the interrelationship between people. It expects that where there is an adequate, that is functional, level of maturity, where communications are clear and where mutual concern is evident authority is not legalistic, it is rather based on trust.

> Vice Principal: First the administrator creates the authority in his own mind. The less it's used the less its talked about, the less it's brought to the front the probably more authority there is behind there.

Authority should logically be extended not to men who merely possess knowledge but to men of good character and wisdom. Occasionally it is expected that an administrator will deal with a staff member whose perceptions are fundamentally in conflict with those of the organization. If instruction and communication fail or only confirm the entrenchment of disagreement then authority must be made visible. The administrator takes action but always after weighing his own motives and understandings with great care. The caution taken at this juncture springs from the concern for the affected individual. Even in trying and difficult circumstances inseparable individuality states the administrator must have concern for the dignity of persons.

Concern for the Dignity of Individuals

In each of the three different paradigms the valuation of person is considered differently. From the perspective of inseparable individuality the dignity of one person is beyond the worth of all material wealth in the world. The converse is true from the positivist perspective, and only those in the revolution are accorded dignity by the liberationist.

> Vice Principal: In your own mind before you move in where you are going to harm them in someway or another, you have to be more than 50% sure, you have to be really damn sure. Pretty damn sure, because your own conscience is going to dictate that. How can you ever justify taking a strip off somebody or worse yet removing their livelihood and then sit back after and wonder if I did the right thing. You think that one out well before. It may appear to them that it is an impulsive mood but it can never be an impulsive mood.

> Principal: Making the guy do something is a last ditch effort to communicate when all else fails. It's like hitting the donkey over the head with a plank to get his attention, so you can whisper in his ear.

> Vice President: I'm not sure that organizations can materially change the organization's cynic who is a professional cynic. I think that person is dangerous not only to himself and other staff but I think he is dangerous to students. If it got bad enough we would have to move to terminate the person. When I say bad enough I'm not talking about interpersonal strife because I think an organization can cope with a certain amount of that but if the activities, statements, and perceptions of the individual can be shown to be sharply inconsistent with those of the organization then if over a period of time there is no prospect for closing that gap then I think that the person would have to go.

Authority and its concern for persons is but one window into the complex relationship between organization and individual. Beyond the legalities of job descriptions and contracts there is a world of expectations and interdependent spheres of responsibility that contribute to the relationship and to the success of the common undertaking. A dominant theme expressed in inseparable individuality is the completion of the individual in community. This is in contrast to the positivist orientation where the individual attempts to dominate community or the liberation orientation where the individual may ignore community. The data lend support to the existence of the complex interrelationships described by inseparable individuality.

The Administrative Nature

As the importance of the relationship between individual and organization becomes more evident the uniquely human qualities which facilitate that relationship become better focused. This gain in clarity will eventually have implications for selection and training.

The proposed conceptualization advanced the position that many qualities of the human spirit are essential in the make-up of the successful administrator. Named qualities included wisdom, understanding, courage, creativity, honesty, justice, kindness, faith in the face of failure, and tolerance in the midst of difference. We are reminded that many of these qualities find expression in community.

> Professor: If there hadn't been good people there would have been no success. There have to be other people who have to be prepared to work in a given way to do certain tasks and to do them well. That really determines the success of the administrator. I think there is a fiction at work. We attribute effectiveness of operation to an individual. Somehow or another we have to say that somebody, one guy was responsible for that. In exactly the same way if things go wrong we have to have one guy on who we can lay it. So the people around the administrator working effectively with him, not always at his initiative, he is not the only creative one in the group - very often suggestions come from members of the group. In the example of the dean of the faculty he has his associate dean, he has his administrative assistant, he has his chairmen of departments, and a lot of input comes from all those. There is a process of focusing this information. As I say in a fiction we attribute it to the office of the dean. Some may stand out more visibly than others in this process but none really does it by himself. So partly success and partly failure is attributable to the whole group or process however it functions.

> Principal: The administrator has to be straight forward. He doesn't play games with people. He is usually looked upon in my particular field as educator rather than as administrator. An educator to me is a person looking after the needs of people in the society, whereas an administrator often is looking after the needs of a school board or that type of organization. I think you have to be pre-

dictable under fire. You have to be courageous too. You have to stand for something. If I had a choice I would rather give the student dignity as the ultimate knowledge than academic achievement.

Vice Principal: Just be honest with them. Level with them. A person would much rather be told in an honest way that a particular action was not satisfactory and they know it as well as you do or most of them do. Be honest with them. Don't nag them, don't brow beat them. If they are doing a good job tell them. I really think that when someone goes into administration and they don't give a damn about people they are wrong, because that's all administration is, in schools particularly. A good administrator is a guy who cares about everyone in that organization. Not to the point of being maudlin but if there is something he can do he will do it. If he can help he'll do it, if he can't he'll make sure he takes into consideration that there's a problem or a concern and that may be difficult with 80 some teachers and 1800 kids. The people he works with directly are quite happy generally. He listens to them; you do have your say. It may not go the way you want it to go but you know you've been heard. He delegates he doesn't try to run the whole show himself. If someone makes a mistake he is willing to take his share of the blame for it. He doesn't have a lot of hang ups, not a big bent on kicks, he is not trendy. If something looks good you move in that direction to improve your own situation, not throw everything else out in lieu of that. You move in that direction to make things better for education, for the people in the school, kids, parents, teachers, everyone concerned.

Professor: Consistency of behavior, consistency of approach are important. People will know from one time to the next how the administrator is going to respond in a given situation. When this kind of stress comes about they will know that the administrator will respond in this range of ways. He has to be secure personally and not easily threatened. Secondly, I'd say he has to have a very strong physical constitution. The demands on time are very high and the demands on effort. It requires long work days and intense concentration and intense commitment as well. I think he has to be pretty bright, intelligent enough to see what the relationship of a variety of things is.

Vice President: Oh yeah, there are a whole range of characteristics. I think things like integrity, sense of humor, balanced perspective, the ability to back off not to see

> things as a win-lose crisis. I think the broad field of human relations, the concern for the person with whom you are interacting with surely is an important characteristic. So there are a range of personal characteristics. In the range of technical characteristics or skill dimension, I think the objective approach to problem solving is probably as good a characteristic that I would look for in an administrator. By that I'm not quite sure what way to explain it, perhaps the ability to define the problem, define the inadequacy of the current practice, and name a goal between what is and what should be, a mismatch.

In summary these respondents emphasize honesty, integrity, sense of humor, balanced perspective, concern, courage, and caution, personal security, and responsibility. Such a list of characteristics is not likely to be advertised in an administrative course catalogue. It is obviously difficult to include the development of such traits in administrative training; it is nearly inconceivable given the present emphasis on empirically validated themes. To probe further the administrative character, the researcher asked respondents to describe what this person does in an organization and how he can be judged to have done it well.

Administrator as Artist and Scientist

The two comments following indicate that the administrator completes his work at two interfaces in the organization. The comment also gives insight into the nature of that administrative work.

> President: My definition of administrator involves somebody who gets something done. Almost by definition, getting something done means that he has a very short term. My definition of a successful administrator is getting the things done that are necessary for that society at that time, and to prepare the institution for the next stage of its development.

> Vice President: I think the people who work with the administrator are looking for somebody who will help a lot when the organization gets in trouble but hinder as little as possible in operational terms. I think they expect the person leading to have some breadth of insight in order to integrate the number of variables that are coming together on an organization and chart a course of action.

Of these last two comments the first indicates a required sensitivity to the organization's relationship with its public. The second comment indicates a required ability to successfully integrate the internal operations toward the shared goal. These traits are creative in their nature and difficult to quantify. They involve observation, synthesis, insight. It seems nearly ridiculous to attempt a quantitative description of such an artistic venture. One does not insult an artist by presenting him with a paint by numbers set.

> Vice Principal: There is no manual for the job. The job description is about three lines long.

The respondent who is the entrepreneur lent more support to the notion that much of the essence of administration is foreign to those who like to measure, to gain understanding. The simpler tasks with high amounts of routine were not seen as distinguishing characteristics of the professional entrepreneur at all.

> Entrepreneur: Okay, in my mind administration is the staff side of the job. A controller who administers the corporation's policies not the entrepreneurial side. So to answer your question, the easy decisions are the administrative decisions; the tougher decisions are entrepreneurial, leadership, motivational, abstracting, conceptual kinds of things.

Inseparable individuality held that a primary responsibility of an administrator is conceptualizing. He must recognize potential both in the organization as a whole and in the individuals who compose it. He must then have the necessary abilities to initiate and facilitate actions which would convert potential into reality. The administrator accomplishes his work in the expression of others' talent toward a shared goal. Consequently, the skills he requires in sequence to those observational and conceptual abilities are entrepreneurial, leadership, and motivational.

> Vice President: I think one of the primary leadership roles is identifying problems. I would think that would be one of the classic reasons that a varied background in an administrator would be important. I would expect that leaders by definition and their role in the organization should be in a better position to identify problems than anyone else in the organization. That doesn't mean they identify them all or that they rank them in the same way as other members of the organization do, nor with the same concern about the severity. But I think leaders have a primary role in problem identification. If that is in fact an important thing, then the first step is to try and convince one's colleagues in a nonthreatening way that there is a gap between what's going on and what could be going on.

> President: Leadership is finding the opportunity for people with real talent to express it. It's important to me to contrive the situation so people can do the thing that they are good at, in many cases without my overt support. In many cases its important that they don't know that I'm the guy who recognized that talent and made sure that the resources were available and the time was available. If they know I did it that sets up a whole set of other situations. The capacity to articulate a vision which relates to the needs of people and the needs of society. To be able to imbue other people with an understanding of the goal and with the capacity in their own way to fulfill part of it.

The varied background might assist the administrator not only with his internal focus but also at the organization's interface with society. To be a good observer in both dimensions is surely an asset.

> Professor: I suppose one has to pay attention to descriptions of staff, facilities, students, and then you try to assess things like interactions, morale, cohesiveness, moving the group toward a common goal.

> President: For me he has to have a very basic capacity to think beyond the effects of his own generation of the things he is doing.

The relationship between the individual and the organization is largely impacted by the professional nature of the administrator. This study attempted to probe this nature by asking men in the field what they viewed as being important leadership characteristics. Their responses have shown an affinity with the ideas expressed in inseparable individuality related to the recognition and development of potential. Before proceeding to another area, it was thought important to probe further still to see if this affinity was accidental, or if it was based on a more fundamental understanding of the nature of man. A view to this understanding was seen to be how the administrator viewed his employee, how the administrator approached motivation, how he managed communications.

Orchestration

Inseparable individuality described the administrator as a conductor of talent. The data evidenced some support for this perspective.

> President: By bringing together a team of people who have the capacity in terms of social purpose and strength and vision. The capacity to work together. A team can be put together with a broadly agreed upon sense of social purpose. Change in my judgement can only come from an organization that has multiple leaderships. My job is to get the team.

The respondents indicated that the internal focus of motivating staff could not be divorced from the common goals of the organization. From a positivist point of view the employee would be a tool used toward that organizational end. From the perspective of inseparable individuality each employee has a vested interest in maintaining the organizational goal as a professional priority. That interest is the expression of his own talent. A healthy organization is consequently essential to motivation.

> Vice President: We have to be careful we're not doing things solely to motivate staff rather than to improve our program effectiveness. Many of these things are innovative, new, and they're interesting but when you really ask the question does it help the institution achieve its goals, I'm not quite so sure. So we have to be careful that in motivating staff we don't engage in activities that will be counterproductive, to the organizational goals. So I would think the task of keeping the staff motivated in a mature organization is in fact a leadership role. I would view a healthy organization as one in which to the extent possible just because of size that the majorities of the people in the organization have a similar view about what the realities of the organization's operation are and the direction of the organization.

> President: Maturity to me in an organization is one that has a clear perception and an agreement on its broad social purpose. That it has the various parts of the organization having an adequate autonomy on one hand and a clear relationship to the overall good on the other. Thirdly that the organization tolerates within the ambit of that broad

> social purpose a very high degree of public dissent. I think there should be a conflict at all times on issues other than the issue of where the organization is going. Finally I think at all times an organization should be training its future leaders.

> Vice Principal: When an organization gets to a point where the vast majority of the people in that organization have an understanding and an acceptance of the goals of that organization then it's mature. I think every person in the organization has to think they are important there, that the work they do is valuable, that the opinions and things they can bring are valuable, that they are needed and wanted. You never really achieve all this.

> Principal: Motivation is inside you it's not exterior. You don't block, you play every angle to get it done, to facilitate. Its sort of accommodating to what's inside a person already and not blocking it. If you want to look at the maturity of an organization, I'd say the thing that you look at is how wise, how professional, how caring would be there too. Are we meeting the goals that this organization has? Maturation would be tolerance. How good are we if we measure ourselves against what we thought we would be able to do in a certain period of time?

The respondents allow one to postulate a relationship between organizational health and motivation, between clarity of communications and motivation and a relationship between concern for individuals and motivation. Such relationships if validated would lend further support to the idea that people are most motivated when they participate in the achievement of a goal through the expression of their own potential. The administrator's task from the perspective of inseparable individuality was to orchestrate not to manipulate. He directs action, encourages participation within a defined framework, makes judgements as to degree and form of assistance that is most beneficial. Always this requires a sensitivity to growth opportunity for the individuals he manages.

> Professor: Self discovery is pretty important and I don't mean it in a narcisstic, introspective way. Introspection is important but it's more a matter of coming to terms with oneself and understanding processes that, well I guess, developing an understanding of the reality in which one lives.

Communications after commitment to the common goal were seen to be important to motivation.

> Entrepreneur: Some very important businessmen are labelled as running a one man show. The reason is that every time a guy walks in the door he gives him the decision. Pretty soon the guy doesn't walk in the door. Now the guy becomes gun shy or won't make a decision, now he becomes a puppet and won't make a decision. You can't hold him accountable because he won't make a decision anyway. Then you just have a whole bunch of guys running errands for you. The guy walks in for one of three reasons. He is either coming in for a decision, or he is coming in to report a decision he has made, or he is coming in because he respects your judgement and he wants your reaction. He doesn't want you to make the decision. He never tells you why he is coming in, he never tells you ahead of time. He comes in, states the issue and walks out. Now a good manager recognizes what his subordinate is doing. If he doesn't he asks him. I'll ask him now why are you here? He tells me. If my job is to listen, I'll just listen. If my job is to critique, I'll critique it. If my job is to make the decision, I'll either make the decision or tell him I need more information to make it or we'll discuss it together.

> Principal: If someone comes in and says do you think I should do A or B, I never give them an answer. I tend to be nondirective. I consider if they want to do A and it's within the parameters of what they are doing that's their business. I think that some people would love me to give them direct answers. I sometimes give people direct answers to things when I think they really need it, when they are low, or in not too good shape mentally.

What is emerging in the respondent's comment is the artistic emphasis which the administrator must exercise in his job. Underlying this point is the foundational theme that individuals in the organization must be encouraged to participate in a manner suited to their potential and to a degree suited to their maturity. When this participation is frustrated for an undue period, then the suffocating disease of the human spirit may occur. This we call alienation.

> Vice President: If I'm in a large organization and much alienation occurs unnecessarily, occurs because we don't communicate well enough what it is we want, and what the parameters are and what the goals of the organization are. But most of the alienation I've seen, the staff really didn't have an opportunity to really share in the insight of what direction the organization is taking.

From the perspective of inseparable individuality, alienation would occur when a healthful expression of individual potential is frustrated. The word healthful is injected here because it is recognized that the capabilities of individuals to participate in organizational activity not only varies in form but also in degree. Alienation may occur because an individual is frustrated, misplaced, or even overworked. It is an administrative responsibility to judge these factors and take appropriate action.

> Vice President: I think sheer fatigue and tenure in a role are very wearing things particularly in the field of post-secondary education. I think we shouldn't underestimate the danger of fatigue as a factor in aiding and contributing to alienation. I think if by alienation we're talking about a growing mismatch between what the person perceives and expects and what the organization perceives and expects. Then again we have a fairly serious difficulty of either trying to assist that person rethink his expectations or else arrange for a parting. Again, it depends on how serious an alienation.

The form of what appropriate action the administrator takes to prevent alienation would be dependent on assessments of the individual employee.

The researcher was interested in discovering if respondents shared this viewpoint and if in fact it was a pragmatic position to take.

> Vice President: I am a great believer in a sabbatical if under that name or not. One of the simplest strategies is the whole business of rotating staff members within the organization and external to broaden their experience rather than leaving them in a role or a part of the organization in which they function for eight or 10 or 15 years. So mechanically there are ways of doing it by means of some staff development devices. Practically staff development can't get at all the motivation difficulties. I don't see taking a new task and spreading it equivalently over all faculty by any means. I think you can assign these tasks differentially to reflect the interest and capabilities of the staff.

This discussion of motivation began with the intention of drawing insight into how the administrator views his employee. There appears to be considerable support for the point of view that the individual is purposeful, that he has unique potential. The development and nurturing of that potential is an administrative task. Job redesign would logically become an administrative task if this stance were accepted.

> Vice Principal: Some have great strength in one area and others have great strength in another. You have to modify your expectations for every individual, so it means its kind of important to get to know those individuals.

Inseparable individuality emphasizes the need for the individual employee to be recognized as a unique purposeful being. The acceptance of job redesign as part of an administratibe technology is a supportive move toward this goal. There is an important caution, however. Inseparable individuality holds that a harmony of interest in the development of community is an integral part of the development of the individual. To separate one from the other may introduce the alienation of egotism by exclusive emphasis on individual or the mediocrity of communism by the exclusive interest in community. If job redesign is to be achieved not only for the advantage of the individual but also for the advantage of the organization the administrator must be toughminded. To be involved in job redesign at all implies a focusing in the wide range of administrative views of man.

> Vice Principal: You can't have a blanket set of expectations for your staff. I don't think you can. Soon you realize that everybody is just a little bit different so you do have to modify your thinking. What you try to do is to modify the job a little bit to suit that individual. They're not as much of a firebrand as they were fifteen years ago, but you do have expectations. They can't be a complete flop to the point where kids start to suffer or you have to make a move and thats tough.

Job redesign may be seen as necessary at various times in the career of an employee. Inseparable individuality stated that individuals have potentialities impressed upon their nature and as co-creators, persons have choice to bring these potentialities into being. As long as individuals continue to grow they offer much more to the employer than the completion of a task; they bring a vibrancy that is contagious and lifegiving. The advantage of having such people on staff was stated explicitly in the data.

> Entrepreneur: I've heard people say that guy is content to stay in that job, I think that's bullshit. Show me a guy that's content to stay in that job forever and I'll show you a guy I don't want working for me.

Inseparable individuality would support the administrator who seeks out staff interested in developing their own potential.

> Entrepreneur: Now in the area of responsibility, you'll find some people who always want to take on more, a little bit more than the way their job has been described. Usually these are your leaders, the double y chromosomes, these are the guys who are going to become superstars. These are the guys you are going to promote, because if they do the same thing with their job as they do with you they are learning more, they are learning faster, they are doing a better job. They are pushing for more authority, they are pushing you for more responsibility all the time, then usually you have got a pretty good guy.

The caution of inseparable individuality was that wise authority is required to manage the development of individual potential in concert toward a common goal. This may prove difficult since vibrancy and tension may not be unrelated.

> Professor: I suppose to a degree tensions can be functional in an organization. It seems to me you only get tensions when people are really active and promoting, proposing particular kinds of goals and approaches. If nobody is doing very much there is no tension. Its only when people are attempting to do things that you get tension. In dealing with these tensions I think its possible to promote a certain goal-oriented activity. It seems to me that tensions up to a level are functional and yet beyond that level they are not. I think it varies from organization to organization and from time to time. Given a teaching staff of mature people and I don't mean just chronologically, I mean psychologically and philosophically mature, secure, they know who they are, they know a good deal about themselves, they feel comfortable, they accept themselves. People such as these can work in an atmosphere of considerable more tension than people who are insecure. Controlling the tension is simply another part of the whole business of working with people, interpersonal relationships, helping them to work with each other.

This comment returns us to another aspect of the administrator as artist. He must assess tensions, keep them at a functional level, use authority when judged necessary to maintain the team's focus on the common goal. To do this without generating more frustration among dynamic individuals is certainly an art.

> Professor: Let us assume that we have been able to agree on some common kinds of outcomes. There will still be a wide variety of procedures by which to move toward those goals and in those different procedures that we get competitiveness coming forward. It's also in these different kinds of procedures that we get tensions arising, organizational tensions and personal tensions.

To cope with the certainty of tension, conflict, and dispute the administrator himself must have tolerance and courage. His challenge is not to retreat from competition but to make it functional.

> Vice President: I think I was able to maintain a perspective that it really wasn't win-lose or crisis-no crisis. It was simply a different way of approaching the problem and I felt obliged to express the views I had in the best way I had. If those views were not accepted or were countered, I didn't view it as an attack personally or professionally. I think it is my job to do the best I can from my perspective and these conflicts weren't win-lose.

> Principal: The longer you are kicking around the more you realize that conflict is a necessary part of life; its like loving.

> Entrepreneur: Okay, so man has an inborn or inbred or genetic or whatever it is I don't know, desire to do better. He is a competitor. That's why we have competitions. He wants to do better. He wants to make more money, he wants to do better than the guy beside him, he wants to move up the ladder, he wants more territory. Some people are not as ambitious as others, some people's appetite is not as great. Some are satisfied with fewer accomplishments or a smaller magnitude than others. Harmony and conflict you have to be careful with because you have also to provide competition among people. When I get one of these guys I encourage them. Change the limits of his job as much as possible. If it's more of your job he is trying to take on, give it to him. If its more of somebody else's job he is after then try to get the two guys together and say we have to move the line over a bit, or just say to the guy you don't go over that

> line, we need some harmony here. Go this way, instead of building a big empire go for my job. Lots of times I'll say that to a guy. Ah shit, he says, I'm making six million dollars for you this year and I'm doing a hell of a job for you, I want some more territory. I say just wait and go for my job, help me make my decisions. Come this way if you want some more authority. Competition but not conflict. If you let two guys overlap you have got conflict. They can compete as long as they don't overlap. Competition without conflict.

This tactical stance accepts that to retain the employee who has a desire to grow, some very creative management skills are required. The administrator strives to facilitate growth in these employees while achieving the common goal.

> Vice President: I think a harmony of understanding. I'm not pretending there should be a harmony of agreement. There's an important difference. I think you can understand things without agreeing with them. So I'm not at all suggesting that we can have a completely open consensus organization on even procedural aspects. I think that all members in an organization have a right to find the unvarnished truth about what is happening. If they agree with it or not is something else. If they disagree with it I would also hope there are mechanisms set up so they could express their disagreement. I'm not saying by spreading the word that everyone will be happy because they won't. In fact I would be concerned if they were all happy; you know if we get a thousand people all thinking alike then we're in serious trouble.

The administrators who participated in this study showed themselves to be expectant of and sensitive to individual differences. They discussed situations which required them to make many subjective decisions, to synthesize, to conceptualize, to evaluate degrees of maturity. They collectively demonstrated that the creativity demanded of the administrator is of a very complex nature and that his impact upon the relationship between individual and organization is formidable. If the administrator is competent, the organization has a good chance of being dynamic and vibrant; if he is incompetent, alienation will infect the organization and cause a deterioration in the quality of the lives of those with whom he works.

Inseparable individuality described the administrator as a judicial authority, a philosopher in action, a conductor calling for the talents of his orchestra to meld and support, to create a symphony. There appears to be support for this concept in the data.

> Principal: Creativity in an administrative position has certain Machiavellian overtones there is no doubt about that at all. I think anybody who is running an organization and doesn't realize all the complexities can get in trouble very rapidly. The creativity in an administrative position is extremely complex, and I don't think anybody could cover all the bases. All you do as you get older is you get a bit wiser as to where the pitfalls are and how to avoid them. You plan further ahead.

Inseparable individuality did not deny the political realities of man and his organization. Leadership in the new conceptualization was said to be found in men who had successfully integrated tactics and principles, men of both action and reflection, men who capably compromise on the how but never on the what.

Another administrator was also comfortable with a degree of manipulation associated with his role.

> Vice President: Power is the ability to influence people around you to do what it is you would like them to do. Now that has elements of manipulation which in a lot of people's vocabulary is a bad word as well but again I don't see it as a bad word at all. Most people feel a little more comfortable with words like influence when in actual fact in my understanding they are the same.

Administrative Potential

To this point the data have supported the idea of different forms of human potential suited to different tasks. It has as well supported the dual concept of the administrator both as scientist and as artist. A number of questions naturally occurs: is there an administrative potential in those making the decision to enter and remain in the profession? Why does a man become an administrator? If the idea of potential has meaning for the relationship between other individuals and the organization, should it not also have meaning for the administrator? Each of the respondents was asked why they were administrators?

> Vice President: I guess subtlety at work are things like ego and money. I'm not sure that's prevalent at least in my experience. I think it's truly the conviction that if a person seeing inadequacies and shortcomings really is concerned about those shortcomings that there are organizational levels in which they might be better addressed. I guess it's ability to influence or perceived ability to influence.

> Entrepreneur: A nice word is self-attainment. A good man in business should really recognize his ego. I don't think that's anything to be ashamed of or embarrassed about. That's what it's all about. Mind you that's not everything. Working environment is really important, that includes who you report to. To answer your question though ... ego. Number one is ego.

> Vice Principal: You get to the point where you see you're able to do some things that you can do that you couldn't do if you weren't in there. Periodically you feed your ego a little bit and I think of the person making ten, or 20 or 30 thousand more dollars in administration than he would out of it, that's a pretty strong influence.

> Principal: I wouldn't give up my job if I became a millionaire because I like my job. I saw the role of the principal

> as the guy who made life in the classroom better for the teacher and the students. I got in because of this guy I didn't like and I perceived that a guy who would do it the way teachers would like, should have the job. That's what drove me into going into administration. It's very rewarding to be the principal of a big school. It's ego satisfying, its power, its prestige.

> President: It happened many years ago and I still remember it. I went into administration because I had some goals and I had some ideals and I had some convictions that the people above me didn't seem to share, or had lost them for whatever reason. I saw the probability that if I didn't become an administrator those around me who were moving forward were unlikely to do the things I thought had to be done.

The respondents indicated a close identification between ego and career choice. The thinking, feeling and conscious self as distinct from any other is somehow drawn to this career choice. A plausible hypothesis springs from the data that like an athlete in sport or a musician in the arts that an administrator must have a potential to become excellent in his field. In this regard the respondents were asked to comment on what they felt might be ideal training for the administrator.

Inseparable individuality proposed that administrators be selected on the basis of their potential and trained in the history, philosophy, and technology of administration and finally that they undergo an internship. The conceptualization held that those with potential who choose to develop that potential will make administrators. From this perspective administrators are not simply born nor are they simply trained. It would be folly to train or attempt to train a person who had no aptitude for the profession. Similarly, it would be folly to give the authority of administration to one who had undeveloped potential. This was the position of the conceptualization. The question put to the respondents was:

what would you prescribe as ideal training for an administrator?

Professor: It seems to me there have to be some basic personal attributes to begin with. Number one I'd look for a fair level of intelligence. Intelligence per se isn't the be all and end all of administration but I surely wouldn't want to put into the hands of somebody the influence that he can have unless he was basically kind of bright. Selection is important and I think it can be improved. As far as preparation is concerned I think its important that administrators have a very broad kind of education. First of all they have to know something about the culture of which we are a part. Even business administrators better know something about that. They have got to know something about the humanities, about philosophy, English literature, the tradition out of which they come. What man has thought, and some of the important kinds of insights that man has had. Then I think they have to have some grounding in the social sciences. It does seem to me that the social sciences offer us some important kinds of operational cues. Not patterns or formulae but cues, simply understanding the mechanisms of how people behave, how they interact, and simply understanding the larger sorts of social issues. The social sciences would involve sociology, psychology, politics, maybe even a little economics, at least a basic grounding. They had better know at least a little bit about administrative thought. If I were solely in charge of administrative curriculum I would cut out some of the "how to" kinds of courses. I think we divert attention away from some of the bigger kinds of issues and grappling with some of the more important kinds of things. I think administrators are born and trained. I'm of the opinion that some people do this almost intuitively. That's the art of administration but I'm also committed to a degree in a professional sense at least to a degree to the preparation of administrators. Now twenty years after I'm less committed to the training than I was.

Vice Principal: I think you train leaders. There are a lot of facets of leadership that can be learned but not all of them. It sort of goes back to the old idea, somewhere in leadership there has to be a touch of authority and unless its accepted its not going to be there. I think there's a certain amount of leadership that can come that can be taught but there still has to be somewhat of an innate nature to leadership too. Not everyone can lead.

Entrepreneur: We try to promote people from the inside. When we do hire people from the outside we try to get people with far greater knowhow. For example a construction manager wants to hire a site superintendent, so he goes out and hires a guy off the framing crew. Maybe the guy barely knows enough to handle the framing crew let alone be a site superintendent, so we say to him hire somebody with the potential to take your job so you can take my job.

Principal: Experience, at least five years experience in the classroom is needed. Ideally training is a mix of the theoretical and the practical. Half the people teaching administrators should be practitioners. You should definitely have an internship.

President: In terms of training administrators we need to know a great deal more about social and educational issues than they normally get into.

Vice President: Administrator's are not born, and I don't think its particularly dependent on their formal educational preparation. I think the variation dimension would be the one I'd like to see administrators strengthened in. Many institutional administrators grow up there and spend virtually all their professional life in it, and I think very clearly it results in an insular view. Unfortunately I don't think that kind of tunnel vision is a luxury we can afford anymore.

On first reading, some of the data seemed contradictory on this point yet all respondents' comments allow for the possibility of the approach advanced in the conceptualization. There were obviously some comments which were directly supportive of the position of inseparable individuality. In discussion not included here the professor expressed reservation over the usefulness of a short-term internship to affect a major attitude change but this was not seen as a direct challenge to the internship advanced in the conceptualization. Inseparable individuality would use the internship to complete an education rather than attempt a whole new orientation.

On the whole, the comment in this section supports strongly the notion of an administrative potential.

Curriculum

To this point the data analysis has concentrated on the nature of man and the compelx relationships between men in an organization. This emphasis on man was important for inseparable individuality held that organizations are networks of personal relationships. If we return to a more traditional perspective of organization we find a striking contrast. The positivist speaks of the organization as an entity distinct from the individuals who compose it. It was thought that an examination of what an organization does and why it does it would provide some insight into which theoretical description is closer to the reality the respondents report.

Educational organizations of course are concerned with students and with curriculum. Inseparable individuality used the metaphor of candlelight to explain curriculum. The reaction between the person who has the spark of life and knowledge (the wax) brings forth illumination which is the order of business in schools. Inseparable individuality thus described curriculum as the interaction between person and knowledge.

> Professor: At one time I had a notion of curriculum that kind of satisfied me and it was something like the sum total of all the interactions and experiences that one man has over a given period of time.

> Principal: Its the stuff we're trying to do in school and the stuff we're using trying to do the stuff. Gees, its

> everything. Some teachers feel that if you didn't get to page 273 they didn't learn. I have a funny feeling that page 273 doesn't mean a thing to anybody else on God's green earth. Maybe what you said to a guy in the hall in a little quiet conversation was the most meaningful thing that day.

> Vice President: Curriculum is just the package descriptive of what is taught, in a program of studies formal or informal.

It seems clear at least in schools that the data shows the product of what is done, what goes on there cannot be divorced from people. If the positivists point to the product which the organization produces or is concerned with to help validate the idea of separate entity, then they would be hard-pressed to make a case based on this data at least.

Organizational Size

The question of what is the most appropriate size for an organization takes on a different meaning from the context of inseparable individuality. Since organizations are seen as networks of personal relationships, the appropriate size is flexible and is limited only by the caution that individuals must continue to work in an environment where their unique character, humor and talent can be developed and applied. As organizational technology allows man to create more extensive networks organizations can and should grow. The technology in large organizations becomes a vital support system yet we must continue to understand that technology is only a tool used by the organization, it is not the organization. It is man who is the subject, the focus, the motive, and the reason behind organization.

> Vice President: I hear a lot of talk about schools becoming too large, that they become impersonal and ineffective. I think that particularly in human service organizations these notions come forward. I think its particularly important that there be personal kinds of relationships but I'm not convinced that personal relationships are undermined simply when an organization becomes large. I think those sorts of things can be accommodated within the largest of organizations or you can have very highly impersonal kinds of relationships in very small organizations. I think this question is independent of size. What I would say though is that the larger the organization becomes the more the administration has to concern itself with creating structures to look after the kinds of personal relationships that I'm talking about.

This comment is clearly supportive of the conceptualization, and indeed the last sentence says it better than was said in the conceptualization itself.

> Vice President: I think its also very dependent upon what the program mix of the institution is. If there is very little reliance on central capabilities then you could argue it doesn't make too much difference. You look at food services, residences, computers and so forth.

The influence of technology as a determinant of size fits very well with the conceptualization.

> Vice President: You have to have time to deal with people. If your membership is ten or under then one person can be a very strong influence but as your group grows to numbers after 40 then the whole mix starts to take on a different texture. You can't deal personally with everyone of these persons every day. A different form of leadership is required. Style has to change but the important thing is communication, let people know where they are and where you are.

The sophistication of support technology must grow with the size of the organization to ensure the integrity of human exchange is not sacrificed. Again the data are supportive of the conceptualization.

Constraints

Since organizations are seen as complex relationships between men, the constraints which bind organizations in their operational flow are whatever disrupts or impedes the growth and quality of relationships. An absence of those fuels which are necessary to maintain human relationships would thus be a constraint. By way of example, an absence of wisdom to make prudent judgements could cause the destruction of an organization. As a further probe into the nature of organization, respondents were asked what they viewed were organizational constraints.

> Principal: When you are running a big school a lot of the things you would like to have happen are constrained by the people. Some people who work in schools work for the money and that's sad. They are making the mortgage payments or whatever. Some of the people who work in schools don't like children and its hard to make those people understand that this can be a lot of fun.

> Vice Principal: Federal and provincial laws and policy set down by the school board. There are some very substantial things like cash. Attitudes of teachers, here again its like making a law, you can make a law but it's no good if you can't enforce it. All your publics to a degree put forward constraints.

> Professor: Self-imposed constraints. They are probably not consciously imposed. Its ones own perception that really establish the limits within which one operates. Policy from outside limits what one can do. The perceptual variables or perceptual interpretations of those are far more important than the objective statements themselves.

While the respondents support the conceptualization in emphasizing perceptual constraints and attitudinal constraints they have also stated the importance of external constraints such as cash.

Organizational Network

In examining the data on the topics of curriculum, optimum organizational size, and the nature of organizational constraints the study was probing further the nature of organization itself. Some final questions were posed to clarify and check the respondents view to see if it suited the positivist view of theory or more closely that of inseparable individuality.

Question: What is organizational responsibility?

> Principal: I don't use that term, people are responsible, we are responsible.

Question: Does the administrator's personality have an imprint on the organization?

> Vice Principal: I would say our high school is very much a reflection of the personality of our administrative team. When there is a change it happens every time, you change the administration and you change the complexion of the school.

These comments tend to support the view that organization is of its essence a relationship between persons not a separate entity.

Question: What is an organization?

Professor: Maybe the best way is to define it as a symbol.

Throughout the data there has been support for the significance and importance of persons in organizations. The essence of organization is people. Maturity in the organization is really the maturity of the people as individuals, with a complicating factor that there must be a shared commitment to a common goal. The concert of activity and focus of talent which occurs proceeds at a rate which is determined by individuals' readiness to proceed, and it is vital that administrators understand and be prepared to work with individuals without apology for the uncompromising commitment to the goal.

Question: Should an administrator compromise the goal to avoid an uncomfortable confrontation?

> Vice President: No, and depending on how big the gap between what we're doing and what might be done and depending upon what the issue is and depending upon the sensitivity in the organization, the rate at which you pursue that varies.

Inseparable individuality advanced the position that there is no one ideal form of organization. There is a variety of form and a variety of product. The common factor is the theme of expression of individual talent with a shared commitment to an expressed goal. It follows that only those individuals who are capable of a commitment to that particular goal in each organization should be there. If there is no commitment they are in the wrong organization and doing themselves harm as well as the organization. Termination or resignation might be understood in the following context. There seem at last to be two foundational pillars on which the relationship between individual and organization depends. These are, first the potential and talent of the individual, and second, the goal of the organization. If there is a misplaced potential or a lack of commitment the relationship should be dissolved.

Goals

Inseparable individuality proposed the development of a goal array that may take the form of a goal hierarchy. Survival and growth are the traditional goals which have preoccupied organizations. If a parallel could be made with a person, these are legitimate and most logical goals. The criticism made of the consequence of the old theory was that too many organizations have not developed goals beyond survival and growth. How primitive is a man who only lives to feed himself and yet we can extend esteem to organizations which focus exclusively on profit making if we think from a positivist view point. Inseparable individuality does not disparage a company that makes a profit any more than it would disparage a person who eats. This survival goal is only logical. What the new conceptualization strives to demonstrate is that previous theories have not encouraged organizations to develop mature goal arrays. The consequence of this impoverished thinking is that the development of mature relationships within the organizational frame have been severely damaged.

It is extremely difficult to validate such a hypothesis as long as the positivist paradigm remains so dominant in organizational thinking. The researcher can only look at the effects of present thinking, and point to those most visibly affected by the preoccupation with material acquisition. These are the casualities of our society: the forgotten, the weak, the abandoned. As their numbers swell, as the reality of western spiritual poverty becomes as obvious and costly as the reality of third world material poverty, we will be forced to change or to deny the humanity of one another.

Inseparable individuality is an organizational theory which promotes the individual. It expects people to be self-oriented, that is, to be concerned about personal welfare and growth. It insists that there are, however, degrees of maturity and degrees of understanding as to what goals are legitimate in this regard. The proposed conceptualization can agree and find some support in the comment of the respondent who without apology to anyone says, in whatever fashion, "I care about myself."

> Entrepreneur: Everybody is selfish. Even the do-gooder is selfish. He does it because he likes to do it, because it makes him feel good. You can always relate everything that anybody does back to a selfish motivation if you want to.

Inseparable individuality holds that people are not born with knowledge and that they must be instructed, guided, encouraged to mature. Maturity is evidenced by health, harmony, balance, creativity and beauty. As these things disappear from human lives we must confront the possibility we have chosen our goals poorly or recognize we have few or perhaps no goals to draw us beyond animalistic survival. Efforts to set more mature organizational goals beyond dominance and survival do not fit well with positivism. Efforts to set more mature goals are foundational to inseparable individuality.

> Professor: Change occurs only when the anomalies become evident and when the anomalies can not be dealt with, within the framework, and when the anomalies become so important that we begin to question the whole framework. It's because of the anomalies and because of sorts of accidents that people begin to develop alternate frameworks. As one framework sort of passes out of existence a new one comes in, you take the notion of Newtonian physics being replaced by Einsteinian physics. It seems to me that that is a model of social change as well. Within the society things function until certain anomalies become evident, until they become to insistent that we really have to make fundamental changes. Until that time the changes that we talk about are really cosmetic.

Administrative theory confronts anomalies of such proportion and impact they can no longer be ignored. The pragmatists, the successful organizational men know this. In their professional lives such individuals set higher and higher goals for themselves and their organizations.

> Entrepreneur: The more you learn, the more you make, the higher up you get in business, the more successful you are, all that does is make the horizon that much greater. You know that I started as a carpenter working for my father. My horizon was to someday become a site superintendent and maybe someday to become the manager of the business. Today my horizon is so much greater. I think you have to set your own objective.

In setting organizational goals, too, the successful entrepreneur is now setting out goals which improve the quality of the company after ensuring its survival. In fact the data indicate some evidence that theory has not kept pace with practice. The interdependence of the organization with its environment, internal as well as external, is a significant reality as indicated by the following data.

> Entrepreneur: As a company we write our corporate philosophy, our program objectives, what we want to be. We want to give a return to our shareholders, that's number one. We want to be a good corporate citizen in the community and that means supporting the system, supporting all the political parties, supporting the community associations in each area we build. We have a responsibility to support our United Fund, a responsibility to support the community we operate in. We're sincere about that, we mean it, we do that, it just doesn't mean that its number one. The number one objective is to make a dollar for our shareholders. Our employees, we're responsible for our employee, that's part of our corporate objective.

In each organization a goal array naturally is evident. By not giving recognition to the variation in maturity of goals or their place in a hierarchy, theorists have shown themselves to have limited understanding of the essence of organization. Positivist theory constrains the development of organization and subsequently the development of individuals. Inseparable individuality emphasizes the fundamental importance of the survival goal and that may be money but it also invites thought beyond that point.

> Entrepreneur: Money, money, that's what the bottom line is. Now I know that isn't everything, the bottom line isn't everything. The bottom line is probably quite a bit ahead of whatever is in second place. I'm telling you this because I didn't want to leave you with that cold, callous bottom line.

Inseparable individuality agrees that to a business money is the bottom line, indeed; it represents survival. The bottom line, however, is never enough for men of vision, for rich men are not merely men with money; they are men dynamic and life-filled. As we accept an organizational theory which demands more attention be given goals, we shall improve the quality of the relationship between individual and organization.

The data have helped to clarify that the relationship between individual and organization is dependent upon a commitment to a goal and the matching of potential to task. The amount of support found in the data for inseparable individuality certainly warrants that the conceptualization be given further consideration and its implications explored. The researcher found the candid comment of respondents enlightening and most valuable.

CHAPTER VI

SUMMARY, CONCLUSIONS AND IMPLICATIONS

Summary of the Study

This study was concerned with the ambiguity of knowledge concerning the relationship between individual and organization. The ambiguity has several expressions in consequence; it gave product to confusion, distortion, and misdevelopment of the relationship under study. The effect of the distortion was either an overemphasis on individual or, conversely, overemphasis on organization. This misplacement of emphasis is caused by a confusion in the understanding of the nature of individual and also a confusion in the understanding of the nature of organization.

Following the origin of the most common understandings of man's nature and that of the nature of organization the study came to an examination of paradigms. The evolution of current and dominant trends in organizational thought were shown to have grown from the positivist paradigm. Much that was good had evolved from this theoretical perspective with its bias toward an objective mode of discovery. The primary benefits were seen to be rapid technological advances providing much of the means if not the motive for improving the quality of man's life. There were, however, a disturbing number of anomalies evident in the effects of positivist thinking. Organizations were viewed as being forced to extremes of competition for limited resources. The possibility of conflict was increasing.

The contextual conceptual survey of the literature which provided the historical background for the study showed that the weak, those unable to compete effectively were the first victims. The conditions inflicted upon these people were often so extreme that not only was their physical survival threatened but their very dignity as men becomes subject to utilitarian definitions.

Another anomaly pressing itself upon the scene is the intellectual deprivation infecting the most ardent disciples of positivism. The intellect as understood in this study is man's capacity to relate the material reality to the universal reality. Positivism, relying heavily on sensory perception of different phenomena for its knowledge, encourages a dissection of reality into multiple foci. The interrelatedness of things and events is difficult to grasp, and yet even the earth itself is choking on the consequence. The environmental result of mismanagement impact human opinion with unceasing whisperings and occasional shouts that threaten security. Reacting according to habit, the positivist creates an environmental focus, again attempting to deal with reality at an associative rather than an intellectual level.

Man himself is understood objectively by the positivist. This failure to apply intellect to understanding creates yet another visible anomaly. This effect is called alienation and it has devastating consequences for both the man who is the successful predator and the one who is his victim. Alienation itself multiplies in form like a variety of carcinogens. Family decay, divorce, abortion, alcoholism and suicide are its more obvious expressions but it also is evident in forms of loneliness, anomie, cowardice and still others.

These anomalies which became clear in the study made it evident that man must outgrow the positivist paradigm. He cannot afford to deny his relationship to fellow men for it follows that as the division continues he becomes more and more alone and more and more preoccupied with little more than survival. The positivist paradigm reduces man from an intellectual being to an animal surviving by associative sense. While this positivist paradigm is useful to the study for gaining a context of the historical development of the relationship between individual and organization, it is not a satisfactory theory for interpreting the healthy and continuing development of the relationship.

The study showed that an alternative paradigm often called the liberation paradigm is surfacing as a possible replacement. This theoretical framework accepts a value dimension which is subjectively determined. Knowledge has its philosophical basis in phenomenology, neo-marxism, and critical theory. Each individual determines in isolation the nature of his relationship with organization. Man himself has a nature, in this perspective, as a conscious, subjective being of praxis. Social order is negotiated, reality is invented and emancipation is a value criterion. The method of paradigm change subscribed to by liberationists is revolution.

This paradigm is usually described in attractive vocabulary with sounds of self-definition, self-direction, and freedom. In truth, however, it is less concerned with freedom and more obsessed with licence. While positivism eventually gravitated toward a utilitarian valuation of man, liberationism sanctions the subjectivity of man's nature from the start. In advocating violent revolution it further embraces a philosophy of division. Man is seen as creative in making critical choices, the subject of that choice is not the priority. Man is a creature of the revolution; he is overconing something, he must be against, he cannot simply be, under this paradigm. Without an adversary to define himself against, this man is disoriented and without definition. The liberation paradigm is most unsatisfactory for the interpretation of relationship, for its perspective is divisive, while the essence of organization is linking of person to others.

This study set a task of developing an acceptable paradigm by which the nature of the relationship between individual and organization could be better understood. Criteria which would be used to evaluate the new conceptualization were established first. To be useful the new conceptualization would have to explain observation, it would have to guide research, and it could not contradict the essence of relationship which is linking. Further it was deemed important that the new conceptualization not become an idealization; it must be capable of recommending development which was achievable. Finally, the desired paradigm would have to address the anomalies which undermine the continued acceptance of positivism.

The study eventually produced a conceptualization titled Inseparable Individuality. It is a perspective that describes a reality with form, a form which makes possible science. It describes a reality in which each man is unique and purposeful. It states on the basis of intellect and observation that intelligence is impressed upon creation. It states that the nature of man is impressed upon him; he cannot subjectively define himself. Man has choice which he may use to affect the quality of his life but not the limits of his nature. The conceptualization holds man's choices are determined by his will. Man's will chooses what it understands is good. The will of man is informed by his intellect. A mature intellect distinguishes apparent good which satisfies a particular appetite from objective good which is in harmony with his own nature. Maturity implies quality of choice which is improved in community. Instruction and guidance is required by judicial authority to develop maturity. Community is essential to man.

The conceptualization advances the view that an extrinsic author of creation has influence over creatures according to their nature. Man's nature is capable of recognizing the universal in matter and, therefore, the interrelatedness of all things. By the use of his intellect man as individual comes to see that his unique character and purpose is inseparable from the rest of creation. The uniqueness of the individual is found in an unprecedented array of potentialities within each individual. The creativity of man is expressed in the fullfillment of these potentialities many of which can only be brought into being in community. This paradigm is person linking: it invites man into the flow of creation by recognizing his personal participation in all that is. Accordingly, the consequences of man's interrelatedness cannot be disjoined from organization, for he cannot divorce himself from his own nature in any activity. Having a will to make choices, man may also choose to act in a manner not in harmony with his own nature but the consequences will be harmful to others and damaging to him. When man chooses to act wisely, that is in harmony with his interrelatedness to the universe, man expresses his inseparable individuality.

Organizations are understood from this perspective to be a means by which interchange is pursued, orchestrated, and directed toward the achievement of a goal array. Organizations are the avenues on which men meet, share, grow, and exert influence in concert. The relationship between organization and individual has at least two important interfaces.

The first interface is a commitment to a shared goal array. The second interface is matching of individual potential to organizational task. A healthy relationship exists between individual and organization when there is mature management at both these interfaces.

Mature management is a significant condition to a healthy relationship between individual and organization. An implication of this influence is that administrators of organizations must pay more attention to the development of a goal array. A mature goal array must both gain the commitment of those inside the organization, and equally important, the goal array must be in harmony with the environment. The goal array must develop to reflect the essence of man's interrelatedness. An organization with a narrow goal preoccupation of survival or dominance, denies an interrelatedness to the larger community. A goal array must reflect the technology, culture and individual potentials of the members of the organization.

At the second interface matching individual potential to organizational task, mature management is again a prerequisite to a healthy relationship. An administrative skill which must become a focus of training is the matching of individual potential to organizational task. The essence of man is his interrelatedness to his universe,and he expresses his nature through the bringing into being of his potential. Organizations which facilitate, guide, and encourage this process in concert toward a healthy goal array achieve the highest quality relationship between individual and organization.

The means by which a healthy relationship is evolved is also discussed in the conceptualization. Since men are the subjects and the motive of organization, the maturity and morality often ascribed to the organization as a distinct entity, are viewed in a different focus. Maturity and morality are found in individuals although a group of individuals may express these qualities collectively. Healthy relationships between organization and individual are consequential to the participation of healthy individuals and mature authority. The expression of choice,as determined by individual will, must be guaranteed to each individual; yet judicial authority has a responsibility to inform, instruct and guide. This requires the organizational administrator's to develop spiritual qualities such as wisdom, patience, tolerance and prudence. This concept affirms the dignity of individual while extending trust to the administrator. There is an expectation that administrators are keenly aware of the responsibility they have for those they administer.

Inseparable individuality described the administrator of organization as both objective decision maker and artist. He is expected to avail himself of the use of technology as a support mechanism while retaining as a professional priority his ability to synthesize and conceptualize. He is responsible for the selection of the participant profile in his organization. He encourages a sharing of information to create a source of significant information. He synthesizes and conceptualizes. He develops a goal array at both interfaces. He assigns tasks attempting to develop potential while pursuing shared goals. He applies judicial authority in the orchestration of activity. He evaluates and moves his organization toward greater maturity.

The study continued after the conceptualization had been drafted by pursuing grounded data to test the proposed theory against the criteria which had earlier been set. A qualitative design was selected to allow the use of probing interviewing techniques, such as the open-ended question. Two pilot interviews were conducted where questions were refined and interviewing techniques were practiced. A sample of six senior administrators from five levels of education and one business entrepreneur were selected as participants in the study.

The data revealed support for the view that there are at least two interfaces of importance in the relationship between individual and organization. All respondents indicated that concern for the development and welfare of employees was a priority, yet they also indicated concern for the common goals of the organization which related to individuals outside the organization.

All respondents indicated that the nature of relationship between individual and organization is highly complex. Support was also evidenced for the view that a major administrative responsibility is to match individual potential with administrative task. Much of the data was relevant to how this matching is effectively done. The respondents indicated support for both rational and extra-rational thinking; that is, the administrator was described both in terms of his use of technology and in his use of synthesis, intuition and conceptualization. There was strong support for the concept of maturity and the application of judicial authority in the administrator's role. In the data the responsibility of concern for the individual was associated with the administrative nature. In reference to administrative training, selection based upon perceived potential and a broadened background related to an improved understanding of the organization's interface with the larger society and culture was advised.

Throughout the data there was emphasis on the impact of organizational goal on the relationship between individual and organization. The commitment of the individual to the goal was emphasized as a condition of association. The maturity of the shared goal array was also referenced. There was evidence that the goal array is expanding in some organizations to reflect the inseparability of men. These comments referred to items such as concern for employees, concern for society, and concern for future generations.

Conclusions of the Study

The existing ambiguity in the knowledge concerning the relationship between individual and organization is the result of the use of an inappropriate paradigm. Specifically the conclusions to this study are as follows:

1. The proposed conceptualization titled inseparable individuality contributes to clarifying understandings of the relationship between individual and organization.

2. Grounded research gathered in this study reports support for the philosophic stance and pragmatic applications of inseparable individuality. The contextual conceptual survey of the literature which formed part of the research of this study presents a historical context for interpreting the development of the relationship. This context makes clear that only a paradigm which expresses the interrelatedness of man to his universe will address persistent anomalies.

3. Administrators of organizations have a significant impact on the relationship between individual and organization. Administrators should be selected on the basis of potential and trained toward a broader understanding of society and a deeper understanding of the essence of man. Administrators might be encouraged to develop both the scientific and artistic aspects of their profession. Administrators might also heed the impact of a mature goal array for which they are responsible, on both individuals inside and outside the organization.

4. Inseparable individuality seems more promising than either the positivist paradigm or the emerging liberationist paradigm as a theory to interpret the relationship between individual and organization.

Inseparable individuality advanced the position that man matures in truth and that truth does not mature in man. How we perceive ourselves and our world will influence the quality of our existence. Man's choice of how he perceives has consequences because he is under the influence of natural laws not because he determines those laws. The scientific tradition is founded upon the principle that nature is impressed with intelligence. As man gains more knowledge he correspondingly improves his understanding of the nature of things. When man embraces a tradition which ignores the pursuit of an understanding of his own nature he ignores a pursuit of knowledge. When man decides upon a tradition that claims he creates reality rather than discovers and shares in it then he attempts to move beyond the role of scientist to the role of a god.

The proposed conceptualization is an appeal to re-establish the scientific tradition in organizational theory, and specifically in the relationship between individual and organization. It is an appeal to study the nature of things, with the purpose of maturing in truth.

Implications for Further Research

This study proposed a conceptualization that may have potential in the investigation of numerous aspects of administrative interest. The most obvious possibilities for further research are listed as follows:

1. The replacement of the positivist paradigm is imminent,and further study should be done to develop and validate the concepts such as Inseparable Individuality.

2. Investigation of suitable selection processes relating human potential to organizational task should take place.

3. Investigation of suitable selection processes to identify potential administrators should be undertaken.

4. Investigation of training processes for administrators to broaden their understanding of societal and cultural complexities affecting

the operation of organization should be undertaken.

5. Investigation of training processes which develop the art as well as the science of administration should be pursued.

6. Investigation of the concept of a hierarchical goal array and its impact on individuals both inside and outside the organization should be initiated.

Inseparable individuality proposed that the method of research should be determined by the purpose of the study. There are aspects of administration that might be investigated most profitably by traditional empirical methods; there are problems related to administration that might be profitably studied by another method of research. The choice should not be restricted to any one method without considering the nature of the problem cautiously.

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